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LINGUISTIC SURVEY OF INDIA.

VOL. VII.

SPECIMENS OF THE MARĀTHĪ LANGUAGE.



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LINGUISTIC SURVEY OF INDIA.

VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

SPECIMENS OF THE MARĀTHĪ LANGUAGE.

COMPILED AND EDITED BY

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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 - „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
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- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the “Non-Sanskritic” languages).
- „ IX. Indo-Aryan languages, Central group.
 - Part I. Western Hindī and Panjābī.
 - „ II. Rājasthānī and Gujarātī.
 - „ ~~III~~ Himalayan languages.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.

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MAP.

Map illustrating the Dialects of Marāṭhi	To face page 1
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛi,	ॠ ṛe,	ए ē,	ऐ ai,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa				
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ल् ḷha.					

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (') is represented by *n*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ج j	د d	ر r	س s	ع ' gh
ب b	ح oh	ڌ ḍ	ز z	ش sh	غ gh
پ p	ح h	ذ z	ز z	ص s	ف f
ت t	خ kh		ژ zh	ض z	ق q
ٹ t				ط t	ک k
ث s				ظ z	گ g
					ل l
					م m
					ن n
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و w or v
					ه h
					ی y, etc.

Tanwin is represented by *n*, thus فائز *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دافعی *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بند *banda*. When pronounced, it is written,—thus, گنہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmīrī) देख *tē'h*; कहर *kaḥ*, pronounced *kor*; (Bihārī) देखि *dēkhat'h*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhṭō (چ), Kāśmīrī (چ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhṭō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (ञ) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣhṭō (ج or چ) are represented by *ṇ*.
- (e) The following are letters peculiar to Puṣhṭō :—
 ٿ *t* ; چ *ts* or *dz*, according to pronunciation ; ڍ *ḍ* ; ڇ *ṭ* ; ڱ *ṅ* or *g*, according to pronunciation ; ڻ *ṇ* or *kh*, according to pronunciation ; ڙ *ṛ* or *ṇ*.
- (f) The following are letters peculiar to Sindhī :—
 ٻ *bb* ; ڀ *bh* ; ٺ *th* ; ٽ *t* ; ڌ *ḍh* ; ڏ *ḍ* ; ڙ *ṛ* ; ڱ *ṅ* ; ڇ *ṭ* ; ڃ *jh* ; ڄ *ohh* ;
 ڇ *ñ* ; ڍ *dh* ; ڍ *ḍ* ; ڍ *ḍḍ* ; ڍ *ḍh* ; ڪ *k* ; ڪ *kh* ; ڳ *gg* ; ڳ *gh* ;
 ڳ *ṅ* ; ڳ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, „ „ „ *a* in *hat*.

ē, „ „ „ *e* in *met*.

ō, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *āssistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.

THE SOUTHERN GROUP.

MARĀṬHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *viz.*, Marāṭhī.

The Southern Group.

Marāṭhī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

Area in which spoken.

On the west, Marāṭhī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśī. It thence runs along the southern and eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Hal'bi dialect occupies the central and eastern part of the Bastar State, still farther to the east.

Political Boundaries.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāṭhī has to its north, in order from west to east, Gujarātī, Khāndēśī, Rājasthānī, Western Hindī, and Eastern Hindī. To the east we find Eastern Hindī, Gōṇḍī, and Telugu. Hal'bi, which is

Linguistic Boundaries.

separated from Marāṭhī by Chhattisgarhī and Dravidian languages, merges into Oṛiyā in the east through the Bhatrī dialect. In the south we find, proceeding from the east, Gōṇḍī, Telugu, and Kanarese.

The dialectic differences within the Marāṭhī area are comparatively small, and there is only one real dialect, *viz.*, Kōṅkaṇī. There are, of course,

Dialects.

everywhere local varieties, and these are usually honoured by a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kuṇ'bis of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāṭhī gradually merges into Kōṅkaṇī, through several minor dialects.

Several broken dialects are spoken in various parts of the Marāṭhī territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāṭhī we find some smaller dialects, such as Kāthōḍī, Vārli, Vād'val, Phud'gi, and Sāmvēdi, which in several points agree with Gujarāṭī-Bhili. The Khāndēśī dialect of Khandesh, which has hitherto been classed with Marāṭhī, has in this Survey been transferred to Gujarāṭī. It contains a large admixture of Marāṭhī, but the inner form of the language differs, and its base is a Prākṛit dialect more closely related to Śaurasēnī than to Māhārāshṭrī which latter Prākṛit is derived from the same base as modern Marāṭhī.

Further towards the east we find some broken dialects, such as Katiyā, Hal'bi, Bhunjā, Nāhari, and Kamāri, which have been so largely influenced by Marāṭhī that it has been found convenient to deal with them in this connection, though they are no true Marāṭhī dialects.

Marāṭhī, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marāṭhī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāṭhī as their home language. The details will be found under the different forms of Marāṭhī; the total number of speakers of the various forms of the language within the Marāṭhī territory is as follows:—

Marāṭhī of the Dekhan	6,193,083
Marāṭhī of Berar and the Central Provinces (including the Nizam's dominions) .	7,677,432
Marāṭhī of the Konkan	2,350,817
Kōṅkaṇī (including Portuguese territories and Madras Presidency)	1,559,029
TOTAL	17,780,361

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāṭhī and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāṭhī and Kōṅkaṇī were separately returned. The figures for those districts where Marāṭhī and Kōṅkaṇī were spoken as foreign tongues were as follows:—

Marāṭhī spoken abroad in	Number of speakers.
Ajmere-Merwara	1,604
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmah	565
Coorg	2,621
Madras	123,530
Mysore	65,356
Punjab and Feudatories	551
Quetta	1,340
Rajputana and Central India	11,072
Sind	9,265
United Provinces and Feudatories	7,414
TOTAL	225,225

Kōṅkaṇī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 :—

Where spoken.	Number of speakers.
Mysore	4,166
Rajputana	47
Chanda	20
Coorg	2,129
TOTAL	6,362

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects :—

Marāṭhī spoken at home—

Dekhan	6,193,083
Berar and Central Provinces	7,677,432
Konkan	2,350,817

Marāṭhī spoken abroad	16,221,332
	225,225

TOTAL MARĀṬHĪ 16,446,557

Kōṅkaṇī spoken at home	1,559,029
Kōṅkaṇī spoken abroad	6,362

TOTAL KŌṢKAṆĪ 1,565,391

GRAND TOTAL 18,011,948

The Prākṛit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Śaurasēnī in the west and Māgadhi in the east. Between both was situated a third dialect, called Ardhamāgadhi, which must approximately have covered the territory within which the modern dialects of Eastern Hindi are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, i.e., the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshṭra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshṭra was considered to be the base of the most important literary Prākṛit, the so-called Māhārāshṭrī. The South-Indian author Daṇḍin (sixth century A.D.) expressly states that the principal Prākṛit was derived from the dialect spoken in Mahārāshṭra.* And the oldest work in Māhārāshṭrī of which we have any knowledge was compiled at Pratiśṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshṭrī from the vernacular of Mahārāshṭra, or, in the terminology of the Prākṛit grammarians, the Māhārāshṭra Apabhraṃśa, from which latter form of speech the modern Marāṭhī is derived.

* See Kāvyaśāstra i. 35, *Mahārāshṭrāśrayām bhāṣhām prakṛishṭam Prākṛitam viduḥ*.

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāṭhī and Māhārāshṭrī from the same base are of two kinds. In the first place it is argued that Māhārāshṭrī and Śaurasēnī are simply two varieties of the same dialect; in the second place it is pointed out that Marāṭhī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshṭrī was a quite distinct dialect which differed from Śaurasēnī and approached the eastern Prākritis, the analogy which certainly exists between Marāṭhī and eastern vernaculars could no more be adduced against deriving Marāṭhī and Māhārāshṭrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshṭrī and Śaurasēnī to the test.

Our knowledge of the Prākritis is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākritis, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākritis in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākritis by the grammarians is not complete, and must be supplemented from the Prākrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshṭrī and Ardhamāgadhi. Śaurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhi we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākritis.

Classification of the Prākritis.

Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Śaurasēnī agrees with Māgadhi as against Māhārāshṭrī and Ardhamāgadhi. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

Northern and Southern Group.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākritis and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāṭhī *kumbhār*, Sanskrit *kumbha-(k)āra*, a potter; Marāṭhī *talṣē*, Sanskrit

ta-dā(g)a, a tank ; Marāṭhī *sūy*, Sanskrit *sū(ch)i*, a needle ; Marāṭhī *nēṇ^anō*, Sanskrit *na-(j)ānāmi*, I don't know ; Marāṭhī *bī*, Sanskrit *bī(j)a*, a seed ; Marāṭhī *śam(bhar)*, Sanskrit *śa(t)a*, hundred ; Marāṭhī *pāy*, Sanskrit *pā(d)a*, a foot, and so on.

The Prākṛit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhi, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhi *gada*, Māhārāṣṭrī and Ardhamāgadhi *gaa*, *gaya*, gone. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāṣṭrī and Ardhamāgadhi were based. For not only does the oldest Prākṛit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāṣṭrī in certain words, but the manuscripts freely write *d* in Māhārāṣṭrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *īa* in Śaurasēnī and Māgadhi, but *ijja* in the other dialects. Thus, Sanskrit *kriyatē*, Śaurasēnī and Māgadhi *kariadi*, Māhārāṣṭrī and Ardhamāgadhi *karijjaī*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *iyadi*, which is a variant of *ijjadi*, seem to occur in Māgadhi verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *ia* in Śaurasēnī and Māgadhi and in *ūṇa* in Māhārāṣṭrī and often also in Ardhamāgadhi. This latter dialect has, however, several other forms. Thus, Māhārāṣṭrī *hasiūṇa*, Śaurasēnī and Māgadhi *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāṭhī, in some Rājasthānī dialects, and in Oriyā, while other languages use forms derived from the old participles ending in *ia*.

A division of the Prākṛits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhi differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the Prākṛit dialects into a western group, *viz.*, Śaurasēnī-Māhārāṣṭrī, and an eastern, *viz.*, Māgadhi. These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś* ; the western substitutes *j* for every initial *ś* and *y*, the eastern prefers *y* ; the western possesses both *r* and *l*, the eastern only *l* ; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhi agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākṛit dialect of which we have any knowledge, the so-called Ḍhakkī, which must have been

based on the dialect spoken in Dacca, forms the nominative in *ō*; thus, *pulisō*, a man. This dialect also differs from Māgadhi in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *śh* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś*; thus, *daśu*, ten; *pulisassa*, Sanskrit *purushasya*, of the man. Dhakki also seems to use *j* like the western Prākritis. Thus, *jampidum*, Māgadhi *yampidum*, Sanskrit *jalpitum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākritis into a western and an eastern group is based on the supposition that Śaurasēnī and Māhārāṣṭrī are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākritis has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēnī has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāṣṭrī is full of provincial words; the inflexional system of Śaurasēnī has nothing of the rich variety of forms which characterizes Māhārāṣṭrī. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śiṣṭas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāṣṭrī agrees with Ardhamāgadhi. The close connection between those two Prākritis is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēnī.

Ardhamāgadhi is the link which connects Māhārāṣṭrī with Māgadhi. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāṣṭrī and Ardhamāgadhi than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhi is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāṣṭrī and Ardhamāgadhi.

Māgadhi has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēnī. Thus, *vināśāa*, Sanskrit *vināśāya*, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttaśśa* and *puttāha*, Sanskrit *putrasya*, Śaurasēnī only *puttassa*, of the son; *muhē*, Sanskrit *mukhē*, in the mouth; *kūvammi*, Sanskrit *kūpē*, in the well; *kulāhim*, Sanskrit *kulē*, in the family. Śaurasēnī has only forms such as *kulē*.

The Ātmanēpada form of verbs, which in Śaurasēnī is confined to the first person singular, is used more freely in Māgadhi; optatives such as *kareyyā*, I may do, occur in Māgadhi as well as the Śaurasēnī forms *karēam* or *karē*; imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *piba*, but not so in Śaurasēnī.

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshṭrī and Ardhamāgadhi, but not in Śaurasēnī, must have been common in Māgadhi, as the modern vernaculars clearly show. Compare also Māgadhi *gāmēlua*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhi of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhi dialects was more closely related to that of Māhārāshṭrī and Ardhamāgadhi than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākritis into one inner group, *viz.*, Śaurasēnī, and one outer comprising Māhārāshṭrī, Ardhamāgadhi, and Māgadhi. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshṭrī and Mārāṭhī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshṭrī and Mārāṭhī are based on the same form of speech just as the two names, Māhārāshṭrī and Mārāṭhī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Mārāṭhī agrees with Māhārāshṭrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindi forms can often be adduced which agree with Mārāṭhī and Māhārāshṭrī as against Śaurasēnī. This is partly to be explained by assuming that Western Hindi is derived from various sources. Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshṭrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindī.

Māhārāshṭrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshṭrī, and was perhaps based on the vernacular spoken in Surāshṭra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāshṭrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Mārāṭhī with Māhārāshṭrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēnī and Māgadhi, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākritis. It will hence be necessary to base our conclusions on those facts in which the old Prākritis are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāshṭrī. Thus, in the common word *kumarō*, Sanskrit and Śaurasēnī *kumārō*, a boy. Compare Vowels. Mārāṭhī *kumar*, which is not a poetical form. Other dialects have *kūwar* and *kūwār*.

Haridrā, turmeric, often becomes *haliddī* or *haladdī* in Māhārāshṭrī. Compare Mārāṭhī *halad*, dative *hal'dī-lā*, rural Hindī *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ṛi* is sometimes differently treated in the old dialects. Thus, Sanskrit *kṛita*, Māhārāshṭrī and Ardhamāgadhi *kaa* (compare Māgadhi, Ardhamāgadhi

kaḍa), but Śaurasēni usually *kida*, done; Sanskrit *ghṛita*, Māhārāshṭri and Ardhamāgadhi *ghaa*, but Śaurasēni and Māgadhi *ghida*, clarified butter. Similarly we find Marāṭhi *kēlē*, i.e., *kayū-illaam*, done, while *ghī*, clarified butter, according to Molesworth is scarcely used in Marāṭhi and must be considered as a Hindi loan-word.

Soft consonants are occasionally hardened in the Prākritis. Thus, Māhārāshṭri *machchaḥ* and *majjaḥ*, Sanskrit *mādyati*, he grows mad; Māhārāshṭri *vachchaḥ* for *vajjaḥ*, Sanskrit *vrajati*, he goes.

Consonants.

Compare Marāṭhi *matṣṇē* (Hindi *machṇā*), to swell; Kōṅkaṇi *votsū*, to go.

The aspiration has been transferred in the Māhārāshṭri and Ardhamāgadhi *ghettum*, Sanskrit *grahitum*, to take. Śaurasēni has *geṇhidum*. The base occurring in the Māhārāshṭri and Ardhamāgadhi forms has only survived in Marāṭhi. Compare *ghētlē*, taken.

Dental consonants are much more commonly cerebralised in Māhārāshṭri, Ardhamāgadhi, and also in Māgadhi, than in Śaurasēni. Compare Māhārāshṭri and Ardhamāgadhi *ḍasaḥ*, Sanskrit *daśatī*, he bites; *ḍahaḥ*, Sanskrit *dahati*, he burns; *ḍōla*, an eye (compare Sanskrit *dōla*, oscillating); *ḍollaḥ*, Sanskrit *dōlāyatē*, he swings; *ḍōhalaa*, Sanskrit *dōhalaka*, the longings of a pregnant woman. Similarly we find Marāṭhi *ḍasṇē*, to bite; *ḍāhō* (poetical), heat; *ḍālṇē*, to be hot; *ḍōlā*, an eye; *ḍōhṇā*, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit *kshētra*, Māhārāshṭri and Ardhamāgadhi *chhetta*, Marāṭhi *śēt*, but Śaurasēni *khetta*, Hindi *khēt*, a field; Māhārāshṭri *kira*, Marāṭhi *kīr*, but Śaurasēni and Sanskrit *kila*, forsooth; Sanskrit *gardabha*, Māhārāshṭri *gaḍḍaha*, Marāṭhi *gūḍhav*, but Śaurasēni *gaddaha*, Hindi *gadhā*, an ass; Sanskrit *pañchāśat*, Māhārāshṭri *pañṇāsam*, Marāṭhi *pañṇās*, while other modern vernaculars have forms such as Western Hindi *pachās*.

The termination of the nominative singular of masculine *a*-bases was *ō* in Māhārāshṭri and Śaurasēni. The same is the case in old Marāṭhi, thus, *rāvō*, a king; *nandanu*, a son. The final *u* in the latter form

Nouns and Pronouns.

is directly derived from an older *ō*.

The genitive of *i*-bases, with which old *in*-bases were confounded, ends in *issa* and *iṇō* in Māhārāshṭri and Ardhamāgadhi, but only in *iṇō* in Śaurasēni; thus, *aggiṣsa* and *aggiṇō*, Sanskrit *agnēḥ*, of the fire; *hatthiṣsa* and *hatthiṇō*, Sanskrit *hastinaḥ*, of an elephant. The form *hatthiṣsa* directly corresponds to Marāṭhi *hāthiṣ*.

With regard to pronouns we may note that the typical Māhārāshṭri forms *majjha*, my; *tuṇjha*, thy, have survived in Marāṭhi *māḍḍhā*, my; *tudḍhā*, thy.

Verbs.

The Marāṭhi verb shows something of the same rich variety as the Māhārāshṭri one.

Thus we not only find the old present, future, and imperative, but also some traces of the precative.

Compare—

dēkhē	indriyā	ādhīna	hōijē,	taī	śītōshṇā-tē
see	of-senses	dependent	he-may-become,	then	cold-and-heat
pāvijē	āṇi	sukhadukkhī	ākaliṇē	āpaṇa-pē;	
he-will-get	and	with-pleasure-and-sorrow	he-will-bind	himself;	

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (*Dnyānēśvarī*, ii, 119). Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābh^añē*, to be got; *dis^añē*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijati*, they are killed; *kijē*, it is done. Such forms have been confounded with the remains of the old precativē, and both were probably felt to be identical. In modern Marāṭhī only the forms *mhañ^ajē*, it is said, namely; and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshṭrī passive ending in *ijjañ*, while Śaurasēnī has *iadi*.

Marāṭhī infinitives such as *mārñ*, to strike, are directly derived from Māhārāshṭrī forms such as *mārium*, to strike. The participle of necessity, which ends in *avva* in Māhārāshṭrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhī. Marāṭhī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī *myā karāvē*, Māhārāshṭrī *mañ kariavvañ*, it should be done by me, I should do.

The Marāṭhī conjunctive participle in *ñ*, old Marāṭhī *ñ* and *n-ñā*, i.e. *ñ* + *nñā*, is derived from the corresponding Māhārāshṭrī form ending in *ñya* and *ñm*, and has nothing to do with the Śaurasēnī form which adds *ia*. Thus, Sanskrit *kṛtvā*, Māhārāshṭrī *kariñya*, *karium*, Marāṭhī *karñ*, *karuñā*, *karñm*, but Śaurasēnī *karia* and *kadia*.

We may add the frequency with which the suffix *illa* is used in Māhārāshṭrī and probably all eastern Prākṛits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāshṭrī and Ardhamāgadhī *chēu*, *chia*, *chcha*, Marāṭhī *chi*, *ṭe*, Chhattisgarhī *ēch*, but Śaurasēnī *jēva*, Gujarātī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshṭrī Prākṛit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived.

Marāṭhī is the only modern vernacular which has been derived from the old Māhārāshṭra Apabhramśa. That latter form of speech had a distinct character of its own. Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēnī, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshṭra Apabhramśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāṭhī has tended to make this independence greater than it was, and at the present day Marāṭhī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāṭhī on one side and Gujarātī, Rājasthānī and Western Hindi on the other, is very sharply marked. In the west we see that Gujarātī Bhili and Khāndēśī gradually become more and more influenced by Marāṭhī. But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vād^aval, Vārli, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Hal^abi dialect is not a connecting link between Marāṭhī, Chhattisgarhī and Oṛiyā, but a

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāṭhī to the Inner Group.

It has already been stated that Marāṭhī in some points agrees with the languages of the inner group. The principal ones are as follows :—

The pronunciation generally. In Kōṅkaṇī, however, we find some features which agree with the state of affairs in the east. Thus Kōṅkaṇī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yī*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākṛits clearly show. Some Marāṭhī dialects only know the dental *s*.

The pronunciation of the palatals as *ts*, *dz*, respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāṭhī pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars.

On the other hand, *v* and *b* are distinguished as in Gujarātī, Pañjābī, Sindhi, and, partly, in Rājasthānī. Marāṭhī has a cerebral *ḷ* like Rājasthānī, Gujarātī, Pañjābī, and also Oṛiyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindi.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindi, but in *ō* in Kōṅkaṇī. The nominative plural ends in *ē* as in Western Hindi.

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōṅkaṇī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōṅkaṇī *hāṁ*, Gujarātī *hā*, I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindi, like the nominative of masculine *a*-bases in Māhārāṣṭrī.

Marāṭhī uses an *n*-suffix to form a verbal noun, as does also Western Hindi. The same suffix, however, also occurs in Eastern Hindi, and Marāṭhī has also a *o* infinitive like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāṭhī and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāṣṭrī agreed with Śaurasēnī.

In other points Marāṭhī agrees with the languages of the outer circle. The points of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

Relation of Marāṭhī to the Outer Circle.

On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāshṭrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhī have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *paḥar*, a guard, oblique *paḥrā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshṭrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshṭrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindī. Kōnkaṇī, however, uses *y* like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *karilēś*, it was done (by thee); *sāṅgiṭlān* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarāṭī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākṛit suffix *illa* which played a great rôle in Māhārāshṭrī, Ardhamāgadhi, and probably also in Māgadhi. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects; thus, Chitpāvanī *māyṛā* and *mārilā*, it was struck. On the other hand, this suffix is used in a much wider way in Kōnkaṇī. The oldest instance of its use in the modern way is the Ardhamāgadhi *āṇilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpurī *nidzō*, I used to sleep, but *nidzal*, I shall sleep; Karhādī *mārśi*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshṭrī future forms such as *karihisi*, thou wilt do; *karihii*, he will do, would regularly become *karis* and *kari* in Marāṭhī.

The most important points in which Marāṭhī agrees with eastern vernaculars are thus the oblique form of weak *a*-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāṭhī and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshṭrī Prākṛit.

In many points Marāṭhī differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *ṭā*; the possessive pronouns *māḍḥā*, my; *tudḥā*, thy; the numeral *pannās*, fifty; the conjunctive participle ending in *ūn* (compare, however, Oriyā), and so on.

The position of Marāṭhī as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows. In some points it has developed peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhī-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātis. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

The Marāṭhā country has long been famous for its literature. The Vaidarbhi Riti, the literary style of the Berar school of Sanskrit writers, was highly praised by Daṇḍin, as far superior to the artificial style of the east, the Gaudiyā Riti. The old Māhārāshṭrī lyrics fully justify this praise, and later poets such as Rājaśekhara proudly mention Māhārāshṭra as *Sarasvatī-janma-bhūḥ*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prākṛit and Sanskrit literature connected with Māhārāshṭra. We must be content to give a short account of the later literature in Marāṭhī.

The revival of literature in the Marāṭhā country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śāṅkara down to the present day. The oldest Marāṭhī literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāṭhī literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāṭhī literature and the development of the Marāṭhī language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāṭhī literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Viṣṇu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Viṣṇu, or, as he calls him Viṭhōbā, meets us in the *Abhaṅgs*¹ of Nāmdēv, who is considered to be the first Marāṭhī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Adigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs 'as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Ōvī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvari* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A. D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Vivēka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ēkanāth, a Ṛigvēdin from Paithan, who died in 1609. His favourite metre was the *Ōvī*, but he also wrote *Abhaṅgs*. His principal works are based on Sanskrit originals and are devoted to the praise of Viṣṇu. His *Ēkanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāṇa*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyaṇa*, the *Rukmiṇī-Svayaṃvara*, the *Svālmāsukha*, etc., and also composed works in Hindōstānī. He was a contemporary of Shāhji, the father of Śivaji, and is spoken of as an ardent student of the *Dnyānēśvari*.

His daughter's son was Mukṭēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ōvī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Śatamukha-Rāvaṇākhyāna*, and, according to tradition, also a *Rāmāyaṇa*.

We have now come down to the time of Śivaji, the founder of the Marāṭhā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivaji is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāśbōdh*, on religious duties, and he also wrote numerous *Abhaṅgs* and *Ślōkas*.

Tukārām (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhaṅg* to the highest perfection. His poetry is devoted to the praise of Viṭhōbā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahīpati.

¹ '*Abhaṅg*' is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Ṛigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya*. He wrote a commentary on the *Bhagavadgītā* in the *Ōvī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyaṇa*, the *Bhāgavata*, and so on.

Śrīdhara (1678-1728), the most copious of all Marāṭhī poets, was a Brāhman from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇas, and are highly popular. Some of the titles are *Rāmavijaya*, *Harivijaya*, *Pāṇḍavapratapa*, *Śivalilāmṛita*, and so on.

Amṛitarāya, who was a Dēśastha Brāhman, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *śighrakavi*,¹ and wrote also in Hindōstānī. His works are partly based on the Purāṇas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛitarāya was Mōrōpant or Mayūra Paṇḍit (1729-1794), a Karhādā Brāhman from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāṭhī works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāṭhī. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyaṇas*, a *Mayūrakēkāvālī*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahipati (1715-1790), a Dēśastha Brāhman of the Ṛigvēdins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktavijaya*, the *Bhaktalilāmṛita*, the *Santavijaya*, the *Santalilāmṛita*, are usually described as the Acta Sanctorum of the Marāṭhās. They are partly based on older works by Nābhāji and Udbhavachidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmani, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purāṇas, the Mahābhārata, and the Rāmāyaṇa. It is not, however, possible to enter into details.

Almost all the Marāṭhī poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāṭhās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasāi* of Ilāla. In modern Marāṭhī the erotic poetry is principally represented by the so-called *Lāvaṇīs*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of *Lāvaṇīs* we may mention Anantaphandī (1744-1819), a Yajurvedin from Ahmadnagar, who also mis-used his poetical genius in lavishing praise on Bājī Rāō, the last Peshwa, and Rāmjōśī (1762-1812), a Dēśastha Brāhman from Sholapur. In this connection we may also mention the *Naukā Krīḍan* of Viśvanāth, and the *Anaṅgarang* of Kalyāna Mala.

¹ A *śighrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extemporising poet.

The feats of the national heroes from Śivaji and downwards, have furnished materials for numerous *Pāvādās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāṭhās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭhī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhars*; moral maxims such as the *Vidur Niti*; folk tales, such as the *Vētāl Pantaviśī*, the *Simhāsan Battikī*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhī are published, chiefly in Bombay and Poona.

AUTHORITIES.

A.—Early references.

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Bṛihat-Saṃhitā*, v, 64. The reference to the language of Mahārāshṭra as the base of the principal Prākṛit in Daṇḍin's *Kāvyādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albirūnī, and to Ziāu-'d-dīn Barnī. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta*.

The first reference to Māhārāshṭrī as the name of a language seems to be in Vararuchi's Prākṛit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākṛitam*, i.e., the Prākṛit language, instead.

Later authors, such as Rāmatarkavāgīśa and Kramadīśvara, mention a dialect called Dākshinātyā as a form of Apabhraṃśa, i.e., in this connection, as one of the vernaculars of India. Dākshinātyā is, in the Sāhitya Darpaṇa stated to be identical with Vaidarbhiḱā, the vernacular of Berar. Dākshinātyā is usually mentioned together with Māgadhi and Ardhamāgadhi and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshinātyā has any characteristics of its own. On the contrary, Mārkaṇḍēya expressly states that Dākshinātyā is not a separate dialect, *lakṣaṇākaraṇāt*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshinātyā and Vaidarbhiḱā. They may, or may not, correspond to the modern Dakhiṇī and Varhāḍī, the dialects of the Dekhan and Berar respectively. Modern Marāṭhī is, at all events, so old that the mention of Dākshinātyā and Vaidarbhiḱā can refer to it. The oldest Marāṭhī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare *Epigraphia Indica*, Vol. i, pp. 343 and f.; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshinātyās, or Southerners, occurs in the Mṛichohhakaṭikā, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshinātyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēṇī.

The first mention of the Marāṭhā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. c., and is as follows:—

'c 1328. "In this Greater India are twelve idolatrous Kings, and more . . . There is also the Kingdom of Maratha which is very great."—Friar Jordanus, 41.'

The same authority also reproduces the earliest mention of the Marāṭhī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows :—

' 1673. " They tell their tale in Moratty : by Profession they are Gentues."—Fryer, 174.'

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkani form of Marāṭhī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkani Standard below, p. 65.

The Kōṅkaṇī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāṭhī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāṭhī. In reality, however, these are only the two common characters used in writing Marāṭhī, Balabande corresponding to the Bālbōdh and Marāṭhī to the Mōḍi character.

Marāṭhī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Lacrozianus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāṭhī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōḍi character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewanāgara* language, that is of Sanskrit. P. 124 gives the *Balabandu*, i.e., the Bālbōdh character. On p. 206, we find the first ten numerals in Marāṭhī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāṭhī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōṅkaṇī, *Cuncanice*. To the *Sprachmeister* is annexed a

collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marathica, p. 93, all by S. hultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhanicum seu Indostanum universitatis Kust.* Romæ, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marāṭhī.

From about the same time is Iwarus Abel's *Symphona symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Marathicæ, Balabandicæ . . . Cuncanicæ . . .* Kopenhagen, 1782.

Lorenzo Hervás y Panduro, a Spanish Jesuit from Galizia, also dealt with Marāṭhī in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poliglotta con Prolegomeni sopra più di cl Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marāṭhī portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Domenicali in più di trecento Lingue e Dialetti*. It contains a Marāṭhī version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marāṭhī version, after the Catechism, mentioned above.

Some Marāṭhī words are also given in the Russian publication *Glossarium comparativum Linguarum totius Orbis*. St. Petersburg, 1787. They were reprinted by Franz Carl Alter in his book *Ueber die Samskrdamische Sprache*, Vienna, 1794.

A short review of the older works will be found in Adelung's *Mithridates*. See below.

The Scriptures were partly translated into Marāṭhī by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807; the prophetic books in 1821. A Kōṅkaṇī translation of the Bible appeared at Serampore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkani Standard and Kōṅkaṇī. See pp. 65 and 166.

B.—General.

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Marāṭhī is usually written in the so-called Bālbōdh or in the so-called Mōḍī character.¹

Bālbōdh, *lit.* 'teachable to children' is identical with Dēva-
Written character. nāgarī, and has been described in Vol. v. Part ii, pp. 7 and ff.

It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōḍī character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs :—

VOWELS.

अ a ँ ā इ i, ī, ए u, ū,
ई ē औ ai ओ ō ऐ au ँ am यः aḥ

CONSONANTS.

क ka ख kha ग ga घ gha ङ ṅa
च cha छ chha ज ja झ jha ञ ṇa
ट ṭa ठ ṭha ड ḍa ढ ḍha ण ṇa
त ta थ tha द da ध dha न na
प pa फ pha ब ba भ bha म ma
य ya र ra ल la व va
श śa ष ṣa ङ ṅa ह ha
ळ ḷa क्ष kṣa ण ṇa

The forms of the vowels given above are only used at the beginning of words or syllables. When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in *Bārākhḍīs*, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such *Bārākhḍīs* are :—

क-का-की-को-कु-कू-के-कै-कौ-काम-काहः
ग-गा-गी-गो-गु-गू-गे-गै-गौ-गाम-गाहः
ट-टा-टी-टो-टु-टू-टे-टै-टौ-टाम-टाहः
त-ता-ती-तो-तु-तू-ते-तै-तौ-ताम-ताहः

¹ A short note on the *Mōḍī Character* by B. A. Gupte will be found in the *Indian Antiquary*, Vol. xxxiv, 1905, pp. 27 and ff.

In Kōṅkaṇī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marāṭhī has ‘a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.’ The vocabulary chiefly consists of Tadbhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasūy* of Dnyānōbā’s poetry; *gambhīr*, deep, instead of his *gahīru*; *nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāṭhī has been described by Mr. Beames as follows:—‘Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.’

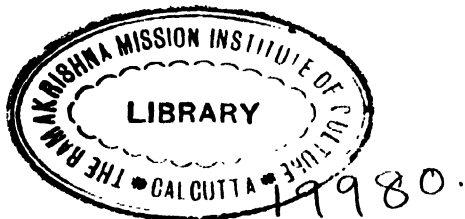
Pronunciation.—The short *a* is pronounced like the *u* in English ‘but.’ In Kōṅkaṇī, however, it assumes the open sound of *o* in ‘hot,’ as is also the case in Bengali. Thus, *ṣoṭṣā*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house; *bahīn*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred; thus, *tsāl^aṇī*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent; thus, *kar^acat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sār^akhavaṭ*, resemblance; *var^atar^alā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar^alā*, he forgot; *kaḷ^akaḷ^aṇē*, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard; thus, *visaralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded; thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ē* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharē*, *gharā*, and *gharā*, houses; *bāpā-nē* and *bāpā-nā*, by the father; *sāṅgit^alē* and *sāṅgit^alā* or *sāṅgit^alā*, it was said; *mhaṇēn*, *mhaṇān*, or *mhaṇan*, I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *matī*, intelligence; *bhānu*, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.



I and *u* are always long in the penultimate of words ending in a silent *a* ; thus *mārit*, striking ; *lākūḷ*, wood ; *ūṣ*, a sugarcane. They are short when they are followed by a full nasal sound ; thus, *unt*, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *i* and *ū* of the penultimate are shortened or changed to *°* ; thus, *mārit*, striking, *māritā* or *mār^atā*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hatās*, written *hātās*, to the hand ; *kanās*, written *kānās*, to the ear. In such cases *a* has the sound of *a* in Italian *ballo*.

Ē is commonly pronounced as *yē* ; thus, *yēk* and *ēk*, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yēṇē*, to come ; *yēthē* ; and *ēthē*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāṭhī country. *Ē* is commonly interchangeable with *yā* ; thus, *tē*, or *tyā*, *vēlēs*, at that time. Compare *śam-bhar*, for *śyam-bhar*, and *śem-bhar*, hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, *उंट unt*, a camel ; *मांडी māṇḍī*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, *āṭ*, inside ; *bhōṇvaī*, an eyebrow. In Sanskrit words the Anunāsika before *r*, *ś*, *sh*, *s*, and *h* is pronounced as a nasal *ṛ*, and before *y*, *l*, and *v* as a nasal *ṝ*, *ṝ*, *ṝ*, respectively. Thus, *saṛsār*, the world ; *saṛhār*, destruction of the universe ; *saṛyōg*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n*. The latter pronunciation is especially used in honorific words such as *tyānlā*, to him (honorific plural). Thus, *gharāt*, in the house ; *tyā-nē*, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindostānī, and in Marāṭhī words before *i*, *ī*, *ē*, and *y* ; thus, *chaṇḍ*, fierce ; *jamā*, collected ; *chikhal*, mud ; *bāpā-chē* *ghar*, the father's house ; *mājhyā gharāt*, in my house. *Ch* is also pronounced in the same way in *chār*, four. This form is derived from Prākṛit *chattāri* and *chaūrō* probably through the steps *chaāri*, *chyār* ; compare *ghōḍyās* from *ghōḍaassa*, *ghōḍaās*, to a horse. The numeral 'forty' is usually pronounced *tṣālīs*. In other cases the palatals are pronounced as *tṣ*, *tṣh*, *dṣ*, *dṣh*, respectively. In the Konkan this pronunciation is also common before *ē*. Thus, *tṣākur*, a servant ; *dṣāṇē*, to go ; *dṣē* (Konkan), which.

Jñ is pronounced as *dny*, or, in the Konkan, as *gy* ; thus, *dnyān* or *gyān*, knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *ḍ* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *ṛ* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōḍā*, *ghōṛā* and *ghōṛā*, a horse. We may compare the change of *ḍ* to *ṛ* between vowels in Māhārāshṭrī-Prākṛit ; thus, Sanskrit *taḍāga*, Māhārāshṭrī *taḷāa*, Marāṭhī *taḷē*, a tank. In some rustic dialects in Berar *ḍ* is, in a similar way, often confounded with *ṛ* ; thus, *ghōḷā*, a horse ; *dṣavaḍ*, near. The cerebral *ṇ* is often confounded with the dental *n*, though both

have a different origin, thus, *pānī* instead of *pāñī*, water. It has often been stated that the cerebral *n* is more common in the Konkan. This statement, however, only applies to the Kōnkaṇī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marāṭhī possesses a cerebral (ऌ) as well as a dental (ण) *l*-sound. The former is derived from a single *l* between vowels in Prākṛit, the latter from a double *ll*; thus, *kāl*, Māhārāshṭrī *kālō*, time; *phul*, Māhārāshṭrī *phullam*, flower. The cerebral *l* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *l* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *mālī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i*, *ī*, *ē*, *y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong; thus, *gāv*, a village, pronounced almost as *gāō* or *gāũ*. Before *i*, *ī*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *vistav*, fire; *īs* and *vīs*, twenty, *yēl* and *vēl*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects.

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *i*, *ī*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimphī*, a caste name; *śīl*, a stone; *śēt*, field; *śyām*, blue. Similarly *śam-bhar*, instead of *śyam-bhar* or *śēm-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śēsh*, rest; *śōsh^auē*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākṛit *hattha*, hand; *mādz*, Prākṛit *majjha*, waist; *sāṅg^auē*, Prākṛit *saṅghaī*, to say. In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule.

Nouns.—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *ō*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavi*, a poet; *matī*, intelligence; *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house; *bhint*, wall: strong, *ghōḍā*, horse; *mōtī*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōḍā* goes back to a Prākṛit *ghōḍai*; *mōtī* to a Prākṛit *mottiam*.

Gender.—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided; thus, *māu^asē*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty; thus, *chēḍū*, a girl. In the plural the neuter is often used as a honorific feminine; thus, *bāi-sāhēb ālī*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ē*, respectively; thus, *mul^agā*, a boy; *mul^agī*, a girl; *mul^agē*, a child.

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers; but *ghōḍā*, a horse; *ghōḍē*, horses.

Most feminine nouns add *ā* in the plural; thus, *jībh*, a tongue, plural *jībhā*; *ghōḍī*, a mare, plural *ghōḍyā*; *bāy^akō*, a woman, plural *bāy^akā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a* form their plural in this way. They are derived from Prākṛit bases ending in *ā*; thus, *jībh*, a tongue, goes back to a Prākṛit *jībbhā*. In Prākṛit there was also a large class of feminine nouns ending in *ī*. This final *ī* must be dropped in Marāṭhī, and these old *ī*-bases, therefore, look exactly like old *ā*-bases. Thus, *jībh*, a tongue, Prākṛit *jībbhā*; *mūḥ*, a fist, Prākṛit *mutṭhī*. These two classes are, however, distinguished in declension, and the old *ī*-bases form their plural, not in *ā*, but in *ī*; thus, *bhīnt-ī*, walls; *vēl-ī*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēḷ*, a meeting, from *bhēḷ^aṇē*, to meet; *ḥēv*, a deposit from *ḥēv^aṇē*, to deposit, and so forth.

Some feminine nouns ending in *ū* do not change in the plural; thus, *dārū*, liquor and liquors.

Neuter nouns ending in *ē* form their plural in *ī*, all other neuter nouns add *ē*; thus, *taḷē*, a tank, plural *taḷī*; *ghar*, a house, plural *gharē*; *mōṭī*, a pearl, plural *mōṭyē*, and so forth.

Words ending in *i* and *u* do not change in the plural; thus, *kavī*, a poet, poets; *dhēnu*, a cow, cows.

Case.—Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākṛits. The most common of those old forms is a dative ending in *s*; thus, *bāpās*, to a father. *Bāpās* is derived from Prākṛit *bappassa*, the genitive of *bappō*, a father, the genitive having replaced the dative in all Prākṛits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, *mul^agyās*, to daughters. The original force of a genitive can still be seen in the Konkani where this form in *s* is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as *gharī*, in the house; *pāyā*, at the feet. It is very common in poetry. In the Konkani we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ē*, plural *ī* and *hī*; thus, *kumarē*, by the boy; *kāuḷī*, by the crows; *īśvarēhī*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *ī*, plural *ī*, and *ū*, plural *ū*, respectively. Thus, *kavī*, a poet, obl. sing. *kavī*; *dhēnu*, a cow, obl. plur. *dhēnū*.

Masculine bases ending in *ā* and neuter bases ending in *ē* change *ā* and *ē* to *yā*, plural *yā* in the oblique form. Thus, *ghōḍā*, a horse, obl. sing. *ghōḍyā*, obl. plur. *ghōḍyā*; *taḷē*, a tank, obl. sing. *taḷyā*, obl. plur. *taḷyā*. *Ē* is often substituted for *yā*, thus *ghōḍē-lā*, to the horse. *Rādā*, a king, often rejects the *y* of the oblique form in writing; thus, *rājā-kadē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ā* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpā*; *mōṭī*, a pearl, obl. plur. *mōṭyā*.

Masculine bases ending in *ū*, however, usually retain the *ū*; thus, *ṭāḱū*, a pen-knife, obl. plur. *ṭāḱū*. In other bases ending in *ū* the oblique form often also ends in *ā* or *vā*;

thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nāt'vā*. *Bhāū*, a brother, usually forms *bhāvā*. Many neuter bases in *ū*, especially all diminutives, add *ū*, plur. *yā*; thus, *kar'dū*, a kid, obl. *kar'dū*; plur. *kar'dē*, obl. *kar'dyā*. In the Konkani both masculine and neuter *ū*-bases often add *vā*, plur. *vā*; thus, *lādū*, a cake, obl. *lād'vā*.

The oblique singular of feminine nouns ending in *ī*, *ū*, and *ō* is like the base; thus, *gāḍī*, a cart, obl. *gāḍī*; *bāy'kō*, a wife, obl. *bāy'kō*. Old *ī*-stems ending in a silent *a* take *ī*; thus, *āg*, fire; obl. *āgī*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *ā* form the oblique base in *ē*; thus, *jīb'h*, tongue, obl. *jīb'hē*; *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ū*-bases in the Konkani, and feminine *ī*-bases in Kōṅkaṇī. Thus, *dzaḷū*, a leech, obl. *dzaḷū* and *dzaḷ'vē*; *rāṇī*, a queen, obl. *rāṇyē*. In female names ending in *ā* the polite oblique form ends in *ā*; thus, *Yamunā-kaḍē*, to Yamunā. The oblique plural is the nasalised plural base; thus, *gāḍyā*, carriages, obl. *gāḍyā*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hī*, *ī* or *hā* may be added. Thus, *bāpā-hī-kaḍē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisān-paisā*, every pice; *gharan-ghar*, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, *tyā-nē Rāmā-lā hākūn dilē*, he drove away Rama; *hyā nās'kyā āmbyā-lā kāy mē khāṭ*, what, shall I eat this rotten mango?

Adjectives.—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *ī*, and their neuter in *ē*. The plural then ends in *ē*, fem. *yā*, neut. *ī*, and the oblique form in *yā* or *ē*; thus *tsāng'lā mānūs*, a good man; *tsāng'lyā bāy'kā*, good women; *tsāng'lī mulē*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective; thus, *bāpā-chyā gharāt*, in the father's house; *tsāng'lyā mul'gyās*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns; thus, *ghar'tsā* belonging to the house.

Verbs.—Verbs are quoted in the form of the verbal noun ending in *nē*; thus, *kar'nē*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past; thus *kar'ē*, I used to do. In the negative it expresses unwillingness in the past; thus, *tō gharāt dzāi-nā*, he house-into would-not-go. The imperative and the future are likewise old forms; thus, *kar'in*, I shall do; *kar*, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, *mī uṭh'tō*, I rise; *mī uṭh'lō*, I rose; *mī uṭhāvā* or *myā uṭhāvē*, I should, or may, rise.

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, *tō kar'tō*, he does; *tī kar'tē*, she does. This construction is called by Native grammarians the *kartari prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gēlā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, *mī uṭh'lō*, I rose.

The past participle of transitive verbs is passive. Thus, while *vāchit* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mul^{ga} pōthi vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mul^{ga} nē pōthi vāchilī*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmanī prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tyā-lā mārīlē*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tsālārē* means 'to be gone,' *cundum*; and *mārāvē*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā uḥāvē*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō uḥāvā*, he may, or might, rise; *tī uḥāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *ap^{rādh} na karāvā*, sin should not be committed; *myā vātāvē*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tar^{nē}*, to pass over; *padh^{nē}*, to study; *pāv^{nē}*, to obtain; *pinē*, to drink; *bōl^{nē}*, to speak; *mhan^{nē}*, to say; *lēnē*, to put on; *visar^{nē}*, to forget; *śik^{nē}*, to learn; *samad^{nē}*, to understand; *har^{nē}*, to loose, etc. Thus, *tō bōl^{lō}*, he said; *tī dhadā śik^{lī}*, she has learnt her lesson.

The Marāṭhī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārīt*, striking; *uḥat*, arising; *mārīlā*, struck; *uḥlā*, arisen. Similarly the characteristic vowel of the habitual past and the future is *i* in the second, and *e*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī uḥēn*, or *uḥān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art ; *tu gēlū*, thou wentest. In Kōnkaṇī the second person usually ends in *y* ; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōnkaṇī ; thus, *āhāt*, Kōnkaṇī *āsāt*, you are ; in Sholapur even *āhōt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōnkaṇī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went ; Kōnkaṇī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are ; *mār'siv*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-m sāṅgit-lān*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō* ; thus, *mī hāy* instead of *mī hōy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ē* of the first person singular neuter, however, we commonly find *ō* in the Dekhan ; thus, *mī karitō*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī karitī*, or *karityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditāy*, that is *sōdit-hāy*, I seek ; Berar *tō, tē, yētē*, he, she, comes ; Nagpur *tē dātēt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsāk'rī sōḍilyā-var*, your service left-on, on having left your service ; *tujhī āi vār'lyā-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāl'cyās tsālā*, go to see the garden ; *vātsāv'yā-chē pustak*, a book to read ; *mī marāv'yā-tsī nihē*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur ; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv* ; *karā-lē*, in order to do ; *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār* ; *tsār'yā-lē*, in order to tend (Berar), from a verbal noun *tsārē*, and so on.

The conjunctive participle usually ends in *ūn* ; thus, *karūn*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn*, *ōni*, *ōniyā*. It is occasionally met with all over the Marāṭhī country ; thus, *nighōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gaḷ'nē*, to drop ; *gāl'nē*, to strain : *tsar'nē*, to graze ; *tsār'nē*, to cause to graze, to feed : *paḍ'nē*, to fall ; *pāḍ'nē*, to fell : *tuḷ'nē*, to be

broken; *tōḍ^hnē*, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, *tyā-tā uddhār hōil*, he will be saved. The Hindi passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, *mī mārīlā dzāin*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uṭhar^htē*, for-me arising can be-done, I can rise.

Old passive forms are *pāhijē*, it is wanted; *mhaṇ^hjē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

MARĀṬHĪ SKELETON GRAMMAR.

MARATHI SKELETON GRAMMAR.

I.—NOUNS.

	Masculine nouns.			Feminine nouns.			Neuter nouns.		
Sing. Nom.	<i>bāp</i> , a father.	<i>mālī</i> , a gar-dener.	<i>ghōḍā</i> , a horse.	<i>bhint</i> , a wall.	<i>māl</i> , a gar-land.	<i>ghōḍī</i> , a mare.	<i>ghar</i> , a house.	<i>mōṭī</i> , a pearl.	<i>mul'gē</i> , a child.
Obl.	<i>bāpā</i> .	<i>mālyā</i> .	<i>ghōḍyā</i> .	<i>bhintī</i> .	<i>mālā</i> .	<i>ghōḍī</i> .	<i>gharā</i> .	<i>mōṭyā</i> .	<i>mul'gyā</i> .
Plur. Nom.	<i>bāp</i> .	<i>mālī</i> .	<i>ghōḍā</i> .	<i>bhintī</i> .	<i>mālā</i> .	<i>ghōḍyā</i> .	<i>gharā</i> .	<i>mōṭyā</i> .	<i>mul'gī</i> .
Obl.	<i>bāpā</i> .	<i>mālyā</i> .	<i>ghōḍyā</i> .	<i>bhintī</i> .	<i>mālā</i> .	<i>ghōḍyā</i> .	<i>gharyā</i> .	<i>mōṭyā</i> .	<i>mul'gyā</i> .

The oblique base is used as a Vocative; thus, *bāpā*, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are *nī*, plur. *nī* (case of the agent), *nā*, plur. *nā* and *sī* (Instrumental); *s*, *lā*, plur. *s*, *lā*, *nā* (Dative); *hūn*, *ūn* (Ablative); *tā*, f. *chī*, n. *chē* (Genitive). The Accusative is usually the same as the Nominative. Thus *bāp*, a father; Instrumental *bāpā-nī*, plur. *bāpā-nī*; Genitive *bāpā-tā*. The Dative termination *s* is no true postposition; thus, *bāpās*, to a father. Old Locatives are *gharī*, in the house; *pīyā*, at the feet.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	How many?
Nom.	<i>mī</i> , <i>mī</i>	<i>āmhī</i> ¹	<i>tū</i>	<i>tumhī</i> ¹	<i>āpan</i> ²	<i>kōṇ</i>	<i>kīy</i>	<i>kītī</i> .
Instr.	<i>mī</i> , <i>myī</i>	<i>āmhī</i>	<i>tū</i> , <i>tūī</i>	<i>tumhī</i>	<i>āpan</i>	<i>kōṇī</i>	<i>kaśā-nē</i> ³	<i>kītī-nī</i> .
Dat.	<i>ma-lī</i> , <i>maḍā-lā</i>	<i>āmhā-lā</i>	<i>tu-lī</i> , <i>tuḍā-lā</i>	<i>tumhā-lā</i>	<i>āp'nā-lā</i>	<i>kōṇā-lā</i> ⁴	<i>kaśā-lā</i>	<i>kītī-lā</i> .
Gen.	<i>māḍāhī</i>	<i>ām-tā</i>	<i>tuḍāhī</i>	<i>tum-tā</i>	<i>āp'lā</i>	<i>kōṇā-tā</i>	<i>kaśā-tā</i>	<i>kītī-tā</i> .
Obl.	<i>maḍā</i>	<i>āmhā</i>	<i>tuḍā</i>	<i>tumhā</i>	<i>āp'nā</i> ⁵	<i>kōṇā</i>	<i>kaśā</i>	<i>kītī</i> .

(¹) Also used as an honorific singular. (²) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. (³) Also *āp'lā*; plural *āp'nā*. (⁴) Plural *kōṇā-lā*, etc. (⁵) Also *kōṇyā*, *kōṇā*. (⁶) Plural *kaśā-nī*, etc.

Indefinite Pronouns.—*Kōṇ'ek*, *kōṇī-ek*, obl. *-ekā*, some one; *kōṇ'sā*, f. *-sī*, n. *-sē*, obl. *-syā*, some one; *kōṇī*, obl. *kōṇī*, anyone; *kāhī*, obl. *kāhī*, something, some.

Demonstratives and Relatives

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	This.			
	Masculine.	Feminine.	Neuter.	
Nom.	<i>hā</i> .	<i>hī</i> .	<i>hē</i> .	Thus also <i>tā</i> , he, that, f. <i>tī</i> , n. <i>tē</i> ; <i>dhā</i> , who, which; f. <i>jī</i> , n. <i>jē</i> . The oblique form is used before inflected nouns. Thus, <i>tyā gharāt</i> , in that house. The plural is regular; thus, <i>hā</i> , f. <i>hyā</i> , n. <i>hī</i> ; gen. <i>hyā-tā</i> , etc.
Instr.	<i>hyā-nē</i> ¹	<i>hī-nē</i> ¹	as masc.	
Dat.	<i>hyā-lā</i> , <i>hyās</i> , <i>hyāḍā-lā</i>	<i>hī-lā</i> , <i>hīs</i> , <i>hīḍā-lā</i>	as masc.	
Abl.	<i>hyā-hūn</i> , <i>hyāḍā-hūn</i>	<i>hī-hūn</i>	as masc.	
Gen.	<i>hyā-tā</i>	<i>hī-tā</i>	as masc.	
Obl.	<i>hyā</i> .	<i>hyā</i> .	<i>hyā</i> .	

(¹) *Yā* is sometimes substituted for *hyā*, and *i* for *hī*; thus, gen. *yā-tā*, f. *i-tā*.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

	I am, etc.		I was, etc.	I am not.
Sing. 1.	<i>hōy</i> or <i>hōy</i> .	<i>āhē</i> .	<i>hōtē</i> , f. <i>hōtē</i> , n. <i>hōtē</i> .	<i>navhē</i> , or <i>nāhī</i> .
2.	<i>hōs</i> .	<i>āhēs</i> .	<i>hōtās</i> , f. <i>hōtīs</i> , n. <i>hōtēs</i> .	<i>navhas</i> , <i>navhēs</i> , or <i>nāhīs</i> .
3.	<i>hōy</i> .	<i>āhē</i> .	<i>hōlē</i> , f. <i>hōlē</i> , n. <i>hōlē</i> .	<i>navhē</i> , or <i>nāhī</i> .
Plur. 1.	<i>hōḍ</i> , <i>hōḍ</i> , or <i>hōḍ</i> .	<i>āhē</i> .	<i>hōtē</i> .	<i>navhē</i> , or <i>nāhī</i> .
2.	<i>hōḍ</i> .	<i>āhēs</i> .	<i>hōtēs</i> .	<i>navhēs</i> , or <i>nāhīs</i> .
3.	<i>hōt</i>	<i>āhēt</i> .	<i>hōlē</i> , f. <i>hōtyā</i> , n. <i>hōlē</i> .	<i>navhēt</i> , <i>navhat</i> , or <i>nāhīt</i> .

The negative Past is *navhatē*, I was not, etc. The second form of the Present, *āhē*, etc., means 'to be,' 'to exist,' while *hōy*, etc., is the pure verb substantive. *As'nē*, to be, is conjugated regularly, but the present *as'tē*, etc., is used as a Habitual Present, 'I usually am'; and the Past tense, *as'tē*, etc., is used as a Past Conditional, 'should I be,' etc.

Pāhījē, it is wanted, is used with the past participle passive or the dative of the verbal noun; thus *ma-lā gēlī pāhījē*, I want, or must, go; *tu-lā karāyās pāhījē*, thou must do. The corresponding negative is *nakō*; thus, *tyā-lā yāyās nakō*, he does not want to come. *Nakō* with the Infinitive forms a negative Imperative. Thus, *dōḍē nakō*, don't give.

B.—Finite Verb.**FIRST CONJUGATION.**—*Uḥ'ṇē*, to rise.Infinitive, *uḥ'ṇē*.Verbal Nouns.—(1) *uḥ'ṇē*; (2) *uḥ'ṇāyā*, *-yā-lā*, *-yā-ohē*; (3) *uḥ'ṇāv'yā*, *-yā-lā*, *-yā-ohē*; (4) *uḥ'ṇē*.Participle, Pres., *uḥat*; Past, *uḥ'lā*, *uḥ'lēlā*; Future, *uḥ'ṇār*; Noun of Agency, *uḥ'ṇārā*.Conjunctive Participle, *uḥ'ṇūn*, having risen.Adverbial Participle, *uḥ'ṇā*, *uḥ'ṇā-nā*, while rising.

		Present, I rise, etc.	Past, I rose, etc.	Past habitual, I used to rise, etc.	Future, I shall rise, etc.	Subjunctive, I may rise, etc.		Imperative, rise, etc.
						Active construction.	Impersonal construction.	
Sing.	1	<i>uḥ'ṇē</i> , f. <i>-lā</i> , n. <i>-lē</i> .	<i>uḥ'lā</i> , f. <i>-lē</i> , n. <i>-lē</i> .	<i>uḥ'ṇē</i> .	<i>uḥ'ṇār</i> .	<i>uḥ'ṇā</i> , f. <i>-vī</i> , n. <i>-vē</i> .	<i>myā</i>	...
	2	<i>uḥ'ṇās</i> , f. <i>-lē</i> , n. <i>-lē</i> .	<i>uḥ'lās</i> , f. <i>-lē</i> , n. <i>-lē</i> .	<i>uḥ'ṇās</i> .	<i>uḥ'ṇār</i> .	<i>uḥ'ṇā</i> , f. <i>-vī</i> , n. <i>-vē</i> .	<i>tvā</i>	<i>uḥ</i> .
	3	<i>uḥ'ṇā</i> , f. <i>-lē</i> , n. <i>-lē</i> .	<i>uḥ'lā</i> , f. <i>-lē</i> , n. <i>-lē</i> .	<i>uḥ'ṇē</i> .	<i>uḥ'ṇār</i> .	<i>uḥ'ṇā</i> , f. <i>-vī</i> , n. <i>-vē</i> .	<i>tyā-nē</i>	<i>uḥō</i> .
Plur.	1	<i>uḥ'ṇē</i> .	<i>uḥ'lā</i> .	<i>uḥ'ṇū</i> .	<i>uḥ'ṇār</i> .	<i>uḥ'ṇā</i> , f. <i>-vī</i> , n. <i>-vē</i> .	<i>āmā</i>	<i>uḥā</i> .
	2	<i>uḥ'ṇās</i> .	<i>uḥ'lās</i> .	<i>uḥ'ṇās</i> .	<i>uḥ'ṇār</i> .	<i>uḥ'ṇā</i> , f. <i>-vī</i> , n. <i>-vē</i> .	<i>tumhā</i>	<i>uḥā</i> .
	3	<i>uḥ'ṇā</i> .	<i>uḥ'lā</i> , f. <i>-lē</i> , n. <i>-lē</i> .	<i>uḥ'ṇā</i> .	<i>uḥ'ṇār</i> .	<i>uḥ'ṇā</i> , f. <i>-vī</i> , n. <i>-vē</i> .	<i>tyā-nē</i>	<i>uḥāt</i> .

Present Definite, I am rising, etc., *mī uḥat āhē*, etc.Imperfect, I was rising, etc., *mī uḥat hōtē*, f. *hōtē*, n. *hōtē*, etc.Present habitual, I usually rise, etc., *mī uḥat āhē*, f. *āhē*, n. *āhē*.Perfect and Pluperfect, formed by adding, respectively, *āhē* and *hōtē* to the Past tense; thus, *tū uḥ'lā āhēs*, thou hast risen, etc.Past Conditional, had I risen, etc., *mī uḥ'ṇē*, etc., inflected like the Past tense.**SECOND CONJUGATION.**—*mār'ṇē*, to strike.Participles, Present, *mār'it*; Past, *mār'lā*; Future, *mār'ṇār*.

		Past, I struck, etc.		Past habitual, I usually struck, etc.	Future, I shall strike, etc.	Subjunctive, I should strike, etc.	
		Passive construction.	Impersonal construction.			Passive construction.	Impersonal construction.
Sing.	1	<i>myā</i>	<i>myā</i>	<i>mār'it</i> .	<i>mār'ṇār</i> .	<i>myā</i>	<i>myā</i>
	2	<i>tvā</i>	<i>tvā</i>	<i>mār'is</i> .	<i>mār'ṇār</i> .	<i>tvā</i>	<i>tvā</i>
	3	<i>tyā-nē</i> , etc.	<i>tyā-nē</i> , etc.	<i>mār'it</i> .	<i>mār'ṇār</i> .	<i>tyā-nē</i> , etc.	<i>tyā-nē</i> , etc.
Plur.	1	<i>āmā</i>	<i>āmā</i>	<i>mār'it</i> .	<i>mār'ṇār</i> .	<i>āmā</i>	<i>āmā</i>
	2	<i>tumhā</i>	<i>tumhā</i>	<i>mār'is</i> .	<i>mār'ṇār</i> .	<i>tumhā</i>	<i>tumhā</i>
	3	<i>tyā-nē</i>	<i>tyā-nē</i>	<i>mār'it</i> .	<i>mār'ṇār</i> .	<i>tyā-nē</i>	<i>tyā-nē</i>

S is often added in the second person singular of the Past tense; thus, *tvā jāv'ṇāol hōtēs*, thou madest a feast.Other forms agree with the first Conjugation. Thus, *mī mār'itē*, etc., I strike; *mār*, strike.**C.—Irregular Verbs.**—Verbs ending in vowels and in *h* form their present after the first and their future and habitual past after the second conjugation. Thus, *dētē*, I give; *yēin*, I shall come; *yēin*, he usually came. Those ending in *h* form their past in *ilā*; thus, *rāhila*, he remained. In the verb *hōnē*, to become, *hō* is changed to *eh* before *ā*; thus, *ehā*, become ye.Some verbs form their Past in *ālā*; thus, *nighālā*, he went out; *māhālā*, he said. *T* is inserted before *lā* in *ghēnē*, to take; *ghāl'ṇē*, to put; *dhūnē*, to wash; *bagh'ṇē*, to see; *māg'ṇē*, to ask; *sāh'ṇē*, to tell; thus, *ghāl'ṇē*, *ghāl'ṇē*, *dhūt'ṇē*, *baghit'ṇē*, *māgit'ṇē*, *sāhgit'ṇē*. *T* is inserted in *khaṇ'ṇē*, to dig; *mhaṇ'ṇē*, to say; *hāṇ'ṇē*, to slay; thus, *khaṇ'ṇē* and *khaṇ'ṇē*; *mhaṇ'ṇē* and *mhaṇ'ṇē*; *hāṇ'ṇē*. Roots ending in *i* add *ālē*; thus, *pyālē*, drank (root *pi*); *bhāyālē*, feared (root *bhī*). So also *lēnē*, to wear, Past *lyālē*. *Kar'ṇē*, to do, forms *kātē*; *mar'ṇē*, to die, *mālē*; *dēnē*, to give, *dilē*. Irregular are *hōnē*, to become, Past, *dhālā*, and *dhāl'ṇē*; *yēnē*, to come, Past, *ālā*; *dhānē*, to go, Past *ghā*.**D.—Causal Verbs.**—Causatives are formed by adding *av*, *āv*, or, in roots ending in long vowels and *h*, *av* and *āv* respectively. Thus, *bar'vinē*, to cause to sit; *dāv'vinē*, to cause to give. In the Dekhan *iv* is substituted for *av*, and this is now generally adopted in the Imperative; thus *kariv*, let him do. Causatives follow the second conjugation.**E.—Potential Verbs.**—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā-lā*, or *Rāmā-ehyā-nē* *bhākar* *khāv'vātē*, Rāma can eat bread; *ma-lā* *ghāṇ'ṇē*, I could go.

MARĀṬHĪ IN THE DEKHAN.

The form of Marāṭhi spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēśī, that is the language of the *Dēś*, the country *par excellence*.

The frontiers within which this form of Marāṭhi is spoken coincide with those given for the whole language towards the north. Towards the west it gradually merges into the Konkan form of the language in the hilly country which separates the Konkan from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kuṇ'bis of Poona. These mixed forms of speech will be dealt with in connection with the Marāṭhī of the Konkan.

Towards the east, Dēśī merges into Varhāḍī in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāṭhī. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhāḍī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarose, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts :—

Baroda	35,678
Navsari	10,674
Kadi	3,138
Amreli	2,338
TOTAL	<u>51,828</u>

The revised figures for the districts where it is spoken as a vernacular were reported for this Survey as follows :—

Number of speakers.	
Bombay Town and Island	80,000
Thana	32,000
Nasik	520,000
Ahmadnagar	804,000
Poona	939,000
Bhor State	153,000
Sholapur	586,000
Akalkot State	26,000
Satara	1,159,500
Satara Agency (State Aundh)	55,000
" " (State Phaltan)	59,500
Belgaum	265,000
Jat State	43,000
Kolhapur State	710,000
Dharwar	44,000
Dharwar (Kulwāḍī)	3,000
Southern Marāṭhā Jaghirs	265,350
Bijapur	27,680
Baroda	51,828
Buldana	270,000
TOTAL	<u>6,093,858</u>

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kun^abis of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēśi.

The Dēśī form of the language is also to some extent spoken by the educated classes all over the Marāṭhī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāṭhī, though many of the educated classes speak pure Dēśī.

The speakers of Marāṭhī in those parts of India where it is not a vernacular have been returned as speaking Marāṭhī, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāṭhī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāṭhi has been returned from Kanara and Savanur. The ensuing estimates of the number of speakers have been forwarded by the local authorities,—

Kanara	.	.	.	.	.	.	.	.	.	.	.	.	2,000
Savanur	.	.	.	.	.	.	.	.	.	.	.	.	800
												Total	2,800

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows:—

Akola	.	.	.	.	.	.	.	.	.	.	.	5,000
Ellichpur	.	.	.	.	.	.	.	.	.	.	.	250
											TOTAL	<hr/> 5,250

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking 'Dakṣiṇī Marāṭhī.' They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāṭhī in that district have been included in the total given above on p. 32.

In Central India Marāṭhi, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhiṇī Brāhmaṇs and Marāṭhās in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows,—

Indore	.	.	.	.	.	.	.	.	.	.	.	.	.	.	77,000
Gwalior	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1,000
Bhopal	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,300
														TOTAL	81,300

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punēkari. Almost all the speakers are found to the north of the Satpura plateau, in the Saugor and Narbada territories. These districts once belonged to the Garha-Mandla dynasty of Gōnds, but were finally handed over to the Peshwa in 1781.

and thence for some time formed part of the Marāṭhā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāṭhī of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows :—

Hoshangabad and Makrai	5,500
Narsinghpur	600
Jubbulpore	2,250
Damoh	1,500
Chanda	25
TOTAL	<u>9,875</u>

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāṭhī.

A. Spoken as a vernacular	6,093,858
B. Spoken abroad—	
Bombay Presidency	2,800
Berar	5,250
Central India	81,300
Central Provinces	9,875
	<u>99,225</u>
TOTAL	<u>6,193,083</u>

POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāṭhī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlē āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *tvā*, or *tū*, *karḍā* *hi dilē-nāhīs*, by-thee a-kid even was-not-given-by-thee; *mōḥī jēvṇāvaḥ kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē*, *tā*, respectively, in Standard Marāṭhī. Thus, *yētē*, I (neuter) come; *yētā*, she comes. The usual forms in the Dekhan are *yētō*, I (neuter) come; *yētī*, she comes.

In all other respects the specimens well represent the language of Marāṭhī literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN I.

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा बापाला म्हणाला, बाबा, जो मालमत्तेचा वांटा मला यावयाचा तो दे । मग त्यानें त्यांस संपत्ति वांटून दिली । मग थोडक्या दिवसांनीं धाकटा पुत्र सर्व जमा करून दूर देशांत गेला । आणि तेथे उधळेपणाने वागून आपली संपत्ति उडविली । मग त्यानें सर्व खर्चिल्या-वर त्या देशांत मोठा दुष्काळ पडला । त्या-मुळे त्याला अडचण पडू लागली । तेव्हां तो त्या देशांतील एका गृहस्था-जवळ जाऊन राहिला । त्यानें तर त्याला डुकरे चारावयास आपल्या शेतांत पाठविले । तेव्हां डुकरे जीं टरफले खात असत त्यां-वर आपले पोट भरावे असे त्याला वाटले । आणि कोणी त्याला कांहीं दिले नाही । नंतर तो शुद्धी-वर येऊन म्हणाला, माझ्या बापाच्या किती चाकरांस भरपूर भाखर आहे । आणि मी भुकीनें मरतो । मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, बाबा, मी आकाशाच्या-विरुद्ध व तुझ्या-समोर पाप केले आहे आणि आतां पुढे तुम्हा पुत्र म्हणावयास मी योग्य नाही । आपल्या एका चाकरा-प्रमाणे मला ठेव । नंतर तो उठून आपल्या बापा-कडे गेला । तेव्हां तो दूर आहे इतक्यांत त्याचा बाप त्याला पाहून कळवळला, आणि त्यानें धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचे चुंबन घेतले । मग पुत्र त्याला म्हणाला, बाबा आकाशाच्या-विरुद्ध व तुझ्या-समोर मी पाप केले आहे । आणि आतां पुढे तुम्हा पुत्र म्हणावयास मी योग्य नाही । परंतु बापाने आपल्या चाकरांस सांगितले, उत्तम भगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हातांत अंगठी व पायांत जोडा घाला । मग आपण जेजु आणि आनंद करू । कां की हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला ; व हारवला होता, तो सांपडला आहे । तेव्हां ते आनंद करू लागले ॥

त्या-वेळेस त्याचा वडील पुत्र शेतांत होता । मग तो घरा-जवळ येऊन पोहोचल्या-वर त्यानें वाद्य व नाच ऐकिले । तेव्हां चाकरांतील एकास

बोलावून त्यानं विचारिलें, हे काय आहे। त्यानें त्याला सांगितलें कीं, तुम्हा भाज आला आहे; आणि तो तुम्हा बापाला सुखरूप मिळाला म्हणून त्यानें मोठी जेवणावळ केली आहे। तेव्हां तो रागावला आणि आंत जाई-ना। म्हणून त्याचा बाप बाहेर येऊन त्यास समभावं लागला। परंतु त्यानें बापाला उत्तर दिलें कीं, पहा, मी इतकीं वर्षे तुम्ही चाकरी करतो आणि तुम्ही आज्ञा मी कधी-ही मोडली नाही। तरी म्यां आपल्या मित्रा-बरोबर चैन करावी म्हणून त्वां मला कधीं करडू हि दिलें नाहीस। आणि ज्यानें तुम्ही संपत्ती कजबिणी-बरोबर उध्वस्थ केली तो तुम्हा पुत्र जेव्हां आला तेव्हां त्यासाठीं मोठी जेवणावळ केलीस। तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी माझ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुम्हीच आहे। परंतु हर्ष व आनंद होणे योग्य आहे, कारण कीं तुम्हा भाज मेला होता तो फिरून जिवंत झाला, व हरवला होता तो सांपडला ॥

[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōṇē ēkā manushyās dōn putra hōtē. Tyātil dhāk[†]tā
Certain one to-man two sons were. Them-in-from the-younger
 bāpā-lā mhaṇālā, 'bābā, dzō māl[†]mattē-tsā vātā ma-lā yāvayā-tsā
the-father-to said, 'father, what the-property-of share me-to is-to-come
 tō dē.' Mag tyā-nē tyās sampatti vātūn dili.
that give.' Then him-by to-them wealth having-divided was-given.
 Mag thōḍ[†]kyā div[†]sā-nī dhāk[†]tā putra sarv dzamā karūn
Then a-few days-after the-younger son the-whole together having-made
 dūr dēsāt gēlā, āṇi tēthē udh[†]lō-panā-nē vāgūn āp[†]li
far into-country went, and there spendthriftness-with having-behaved his-own
 sampatti uḍavili. Mag tyā-nē sarv kharchilyā-var tyā
wealth was-squandered. Then him-by all being-spent-after that
 dēsāt mōthā dushkāl paḍ[†]lā. Tyā-muḷē tyā-lā aḍ[†]tsan
in-country great famine fell. That-on-account-of him-to difficulty
 paḍ[†]lā lāg[†]li; tēvhā tō tyā dēsātīl ēkā grīhasthā-dzavaḷ
to-fall began; then he that country-in-from one householder-near
 dzāun rāhilā. Tyā-nē tar tyā-lā duk[†]rē tsūrāvayās āp[†]lyā sētāt
having-gone lived. Him-by then him swine to-feed his-own into-field
 pāthavilē. Tēvhā duk[†]rē jī tar[†]phalē khāt-asat tyā-var āp[†]lē
it-was-sent. Then swine which husks used-to-eat that-upon his-own
 pōṭ bharāvē asē tyā-lā vāt[†]lē; āṇi kōṇi tyā-lā
belly should-be-filled so him-to it-appeared; and anyone-(by) him-to
 kāh[†] dilē nāhī. Nantar tō śuddhī-var yēun mhaṇālā,
anything was-given not. Then he senses-to having-come said,
 'mājhyā bāpā-chyā kiti tsāk[†]rās bhar-pūr bhākar āhē, āṇi mi
'my father-of how-many to-servants sufficient bread is, and I
 bhukē-nē mar[†]tō. Mi uṭhūn āp[†]lyā bāpā-kaḍē dzāin va
hunger-with die. I having-arisen my-own father-to will-go and
 tyā-lā mhaṇēn, "bābā, mi ākāśā-chyā-viruddh va tujhyā-samōr pāp
him-to will-say, "father, me-(by) heaven-of-against and of-thee-before sin

kēlē āhē, āṇi ātā-pudhē tudzhā putra mhaṇāv'yās
done is, and henceforth thy son to-cause-(myself)-to-be-called
 mī yōgya nāhī. Āp'lyā ēkā tsāk'rā-pramāṇē ma-lā thēv.' Nantar
I fit am-not. Thy-own one servant-like me keep.' Then
 tō uthūn āp'lyā bāpā-kaḍē gēlā. Tēvhā tō dūr āhē it'kyāt
he having-arisen his-own father-to went. Then he far is just-then
 tyā-tsā bāp tyā-lā pāhūn ka'val'lā; āṇi tyā-nē dhāūn
his father him having-seen pitied; and him-by having-run
 tyā-chyā galyās miṭhi mār'li, va tyā-chē chumban ghēt'lē.
his on-the-neck embracing was-struck, and him-of kiss was-taken.
 Mag putra tyā-lā mhaṇāla, 'bābā, ākāśā-chyā-viruddh va tujhyā-samōr
Then the-son him-to said, 'father, heaven-of-against and of-thee-before
 mī pāp kēlē āhē. Āṇi ātā-pudhē tudzhā putra mhaṇāv'yās
me-(by) sin done is. And henceforth thy son to-be-called
 mī yōgya nāhī.' Parantu bāpā-nē āp'lyā tsāk'rās sāngit'lē,
I fit am-not. But the-father-by his-own to-servants it-was-told,
 'uttam dzhagā āṇūn tyā-chē āngā-var ghālā. Āṇi tyā-chyā
'the-best robe having-brought his the-body-on put. And his
 hātāt āṅ'ṭhi va pāyāt dzōdā ghālā. Mag āpaṇ jēū
on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-cat
 āṇi ānand karū, kā-kī, hā mādzhā putra mēlā hōtā, tō
and happiness shall-make, because, this my son dead was, he
 phirūn jivant dzhālā; va hārav'lā hōtā, tō sāpad'lā āhē.' Tēvhā tō
again alive became; and lost was, he found is.' Then they
 ānand karū lāg'lē.
joy to-make began.

Tyā-vēlē tyā-tsā vadil putra śētāt hōtā. Mag tō gharā-dzaval
At-that-time his elder son in-field was. Then he house-near
 yēūn pōhōts'lyā-var tyā-nē vādy va nāts aikilē. Tēvhā
having-come arriving-after him-by music and dancing was-heard. Then
 tsāk'rātīl ēkāś bōlāvūn tyā-nē vichārīlē, 'hē kāy āhē?'
servants-in-from to-one having-called him-by it-was-asked, 'this what is?'
 Tyā-nē tyā-lā sāngit'lē kī, 'tudzhā bhāū ālā āhē; āṇi tō
Him-by him-to it-was-said that, 'thy brother come is; and he
 tujhyā bāpā-lā sukh'rūp miḷālā mhaṇūn tyā-nē mōṭhi jēv'nāval kēli
thy father-to safe was-got therefore him-by great feast made
 āhē.' Tēvhā tō rāgāv'lā āṇi āt dzūi-nā. Mhaṇūn tyā-tsā
is.' Then he got-angry and inside would-not-go. Therefore his
 bāp bāhēr yēūn tyās sam'dzhāvū lāg'lā. Parantu tyā-nē bāpā-lā
father out having-come him to-persuade began. But him-by father-to
 uttar dilē kī, 'pahā, mī it'kī varshē tujhi tsāk'ri kartō,
reply was-given that, 'see, I so-many years thy service am-doing,

āṇi tujhī ādnyā mi kadhī-hi mōḍ'li nāhī. Tārī myā āp'lyā
and thy order (by)-me ever-even was-broken not. Yet by-me my-own
 mitrā-barōbar chain karāvi mhaṇūn tvā ma-lā kadhī
friends-with merriment should-be-made saying by-thee me-to ever
 karḍū hi dilē-nāhīs. Āṇi jyā-nē tujhī sampatti
a-kid even given-was-not-by-thee. And whom-by thy property
 kad'biṇi-barōbar udhvasth kēli tō tudzhā putra jēvhā ālā
harlots-with squandered was-made that thy son when came
 tēvhā tyāsāthī mōthī jēv'nāvaḷ kēlis.' Tēvhā tō tyās
then his-sake-for great feast was-made-by-thee.' Then he to-him
 mhaṇālā, 'mulā, tū nēh'mi mājhyā-barōbar āhēs, āṇi mājhi sarv
said, 'son, thou always me-with art, and my all
 māl'mattā tujhi-ts āhē. Parantu harsh va ānand hōṇē yōgya āhē.
property thine-alone is. But delight and joy to-be proper is.
 Kāraṇ-kī, tudzhā bhāū mēlā hōtā, tō phirūn jivant dzhālā; va
Because, thy brother dead was, he again alive became; and
 harav'lā hōtā, tō sāpad'lā.'
lost was, he was-found.'

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN II.

नारायण-रावांनीं आपल्या-कडून पुष्कळ सांगून पाहिले। पण गोविंदाचे मन वळेना। त्याचे मनांत डाक्करीचा धंदा शिकावा असेच भरले होते। आणि डाक्करीचा धंदा शिकण्याचे त्या दिवसांत तसे फारसे साधन नव्हते। एकुलता एक मुलगा थोडेसे अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठे-तरी चिकटून द्यावा। नौकऱ्या त्या दिवसांत सहज लागत आणि नौकरी लागली म्हणजे बढती ही लवकर होई। पण गोविंदाचा नाद एक, आतां अधिक इंग्रजी न शिकतां आपल्या शेजारींच असणाऱ्या डाक्करा-जवळ राहून डाक्करी धंदा शिकून लवकर डाक्करी करू लागे। नारायण-रावांनीं तसे-ही सांगितले कीं, तू आणखी इंग्रजी शिक म्हणजे नवीन उघडलेल्या डाक्करी-कालेजात तुला घालतो। पण नाही। शेवटी मुलाचा नाद पुरवावा असे मनांत आणून त्यांनीं डाक्कर दामोदर-रावांस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती केली। आणि त्यांनीं-ही, मी त्याला शिकवून तयार करतो, पण तयार झाल्या-नंतर त्याने या गावांत डाक्करी-धंदा करू नये। अशा अटी-वर त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घेण्याचे कबूल केले ॥

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyaṇ-rāvā-nī	āp ^{lyā} -kaḍūn	pushkaḷ	sāṅgūn	pāhilē.	Paṇ			
Narayan-Rao-by	himself-by	much	having-told	it-was-seen.	But			
Gōvindā-chē	man	vaḷē-nā.	Tyā-chē	manāt	ḍākt ^{ri} -tsā-dhandā			
Govind-of	mind	would-not-move.	His	in-mind	the-medical-profession			
śikāvā	asē-ts	bhar ^{lē}	hōtē.	Āṇi	ḍākt ^{ri} -tsā-dhandā			
should-be-learnt	so-only	entered	was.	And	the-medical-profession			
śik ^{nyā} -chē	tyā	div ^{sāt}	tasē	phār ^{sē}	sādhān	navh ^{tē} .	Ēkul ^{tā}	ēk
learning-of	those	in-days	so	considerable	means	was-not.	Single	one
mul ^{gā} ,	thōḍē-sē	adhik	īngrajī	śikūn	tayār	ḍzhālā,	mhaṇ ^{jē}	
son,	a-little	more	English	having-learnt	educated	(if-)became,	then	
kōthē-tarī	chik ^{tūn}	dyāvā.	Nauk ^{ryā}	tyā	div ^{sāt}			
somewhere	having-employed	should-be-given.	Employments	those	in-days			
sahadz	lāgat,	āṇi	nauk ^{ri}	lāg ^{li} ,	mhaṇ ^{jē}	badh ^{tī} -hī		
easily	used-to-be-got,	and	employment	(when-)was-got,	then	promotion-also		
lav ^{kar}	hōi.	Paṇ	Gōvindā-tsā	nād	ēk.	Ātā	adhik	īngrajī
rapid	used-to-be.	But	Govind-of	hobby	(was-)one.	Now	more	English
na	śik ^{tā}	āp ^{lyā}	śēḍzārī-ts	as ^{nāryā}	ḍākt ^{rā} -ḍzavaḷ			
not	learning	his-own	in-the-neighbourhood-just	being	the-doctor-near			
rāhūn	ḍākt ^{ri}	dhandā	śikūn	lav ^{kar}	ḍākt ^{ri}			
having-lived	the-medical	profession	having-learnt	soon	medical-practice			
karū	lāgāvē.	Nārāyaṇ-rāvā-nī	tasē	hī	sāṅgit ^{lē}	kī,	'tū	
to-make	should-be-begun.	Narayan-Rao-by	that	also	was-said	that,	'thou	
āṇ ^{khi}	īngrajī	śik,	mhaṇ ^{jē}	navīn	ughad ^{lēlyā}	ḍākt ^{ri}	kālējāt	
still-more	English	learn,	then	newly	opened	the-medical	in-college	
tu-lā	ghāl ^{tō} .	Paṇ	nāhī.	Śēv ^{tī} ,	'mulā-tsā	nād	pur ^{vāvā} ,	
thee	I-will-put.'	But	no.	At-last,	'the-son-of	hobby	should-be-satisfied,'	
asē	manāt	āṇūn	tyā-nī	ḍāktar	Dāmōdar-rāvās	āp ^{lyā}		
so	in-the-mind	having-brought	him-by	doctor	to-Damodar-Rao	his-own		

mulā-tsā hētu kaḷ'vūn tyās dzavaḷ karāvā aśī
son-of intention having-informed to-him near he-should-be-made such
vinantī kēli; āṇi tyā-nī-hī, 'mī tyā-lā śik'vūn tayār
request was-made; and him-by-also, 'I him having-taught prepared
kar'tō. Paṇ tayār dzhālyā-nantar tyā-nē yā gāvāt dākt'ri-
make. But prepared becoming-after him-by this in-town the-medical-
dhandā karūṇā nayē.' Aśā aṭi-var tyās āp'lyā hātā-
profession to-make it-is-not-proper.' Such condition-on him his-own hand-
khālī vidyārthī mhaṇūn ghēṇyā-chē kabūl kēlē.
under an-apprentice as taking-of promise was-made.

FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāṭhī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambōlis in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāṭhī sub-dialects. The real home language is the Marāṭhī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāṭhī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāṭhī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāṭhī, shading off into Khāndēśī in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhil dialect. It has hitherto been classed as a dialect of Marāṭhī. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarāṭī, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

No specimens have been received of the Marāṭhī dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōṅkaṇī, which is entirely different from Kōṅkaṇī proper, in the north, and Ṭhāk'ri in the south. The former is a Bhil dialect, and the latter will be dealt with in connection with the Marāṭhī spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāṭhī of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāṭhī current in the Dekhan.

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāṭhī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marāṭhī is further spoken all over the Bhore State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlāt*, you went.

In Sholapur the same form of Marāṭhī is the principal language in the north and the west.

Marāṭhī is also the principal language of the northern part of the Akalkot State and of Pili and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāṭhī of Akalkot differs in any important points from that spoken in Sholapur.

The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāṭhī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kuṇ'bis. Their dialect does not, however, differ from that of the rest of the population.

[No. 3.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

(STATE KOLHAPUR.)

Kōṇā ēkā manushyāsa dōna mulagē hōtē. Tyāntila dhākātā āpalyā bāpāsa mhaṇālā, 'bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē.' Maga tyā-nē āpali jinagī tyā-nā vātūna dili. Puḍhē phār divasa lōṭalē nāhīta tō-tsā dhākātyā-nē ti sarva dzamākarūna ēkā dūra-chyā dēsā-chyā mārga dhārīlā, āpi tēthē udhaḷēpaṇā-nē vāgūna āpalā aivadza gamāvilā.

Standard Marāṭhī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāṭhī assumes in the Central Konkan.

Marāṭhī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

The Marāṭhī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāṭhī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *va* instead of *āpi*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu-chē*, our; *āmhi āhōnt*, we are; *tumhi āhānt*, you are. These do not occur in the specimen.

[No. 4.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते । त्या-पैकीं धाकटा बापास
म्हणाला, बाबा माझ्या हिशाची जिनगी मला द्या । म्हणून बापानें आपली
जिनगी दोघां-मध्ये वांटून दिली । थोड्याच दिवसांनीं धाकटा मुलगा आपली
सर्व जिनगी घेऊन देशांतरास गेला; व तेथें त्यानें चैनबाजी-मध्ये आपली
सर्व जिनगी उडविली । त्याचा सर्व पैसा ह्या रितीनें खर्च झाल्या-वर त्या
देशांत एक मोठा दुष्काळ पडला । व त्या-मुळे त्यास फार ददात पडूं लागली ।
नंतर तो एका गृहस्थ-कडे जाऊन राहिला । त्या गृहस्थानें ह्याला आपले शेतांत
डुकरे राखण्यास ठेविले ।

Kōṇā ēkā māṇ'sūs dōn mul'gē hōtē. 'Tyā-paikī dhāk'tā
Certain a to-man two sons were. Them-from-among the-younger
bāpās mhaṇālā, 'bābā, mājhyā hiśā-ohī jin'gi ma-lā dyā.
to-the-father said, 'father, of-me share-of property me-to give.'
Mhaṇūn bāpā-nē āp'li jin'gi dōghā-madhyē vāṭūn
Therefore the-father-by his-own property both-among having-divided
dili. Thōdyā-ts div'sā-nī dhāk'tā mul'gā āp'li sarv
was-given. A-few-only days-after the-younger son his-own all
jin'gi ghēūn dēsāt'rās gēlā; va tēthē tyā-nē
property having-taken to-another-country went; and there him-by
chain-bāji-madhyē āp'li sarv jin'gi uḍavili. Tyā-tsā sarv
merry-making-into his-own all property was-squandered. Him-of all
paisā hyā riti-nē kharts dzhālyā-var tyā dēsāt ēk
money this manner-by spent having-become-after that into-country one
mōṭhā dushkāḷ pad'lā; va tyā-mulē tyās phār dadāt padū lāg'li.
mighty famine fell; and that-for to-him great difficulty to-fall began.
Nantar tō ēkā grihasthā-kadē dṣāūn rāhilā. Tyā grihasthā-nē hyā-lā
Then he one householder-to having-gone lived. That householder-by him-to
āp'lē śētāt ḍuk'rē rākh'nyās thēvilē.
his-own into-field swine to-keep it-was-kept.

The dialect of Basim was originally reported to be the Dekhan form of Marāṭhī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhī literature, as is the case in all Marāṭhī speaking districts.

BROKEN DIALECTS OF THE DEKHAN.

Marāṭhī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōṅkaṇī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāṭhī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marāṭhī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāṭhī of the Dekhan. In some points, however, it has features similar to the Marāṭhī dialects of the Konkan.

Thus we find *a* for Standard *ē*; *n* for *ṇ*; dropping of aspirates; dropping of *v* before *i*, *ī*, and *ē*; insertion of *y* before other vowels, and so on. Compare *tata* for *tēthē*, there; *kuni* for *kōṇī*, some one; *nāi* for *nāhī*, not; *irudd* for *viruddh*, against; *yīs* for *vīs*, twenty; *yēl* for *vēl*, time. Compare also forms such as *lyōkān*, by the son; *tyās-ni*, to him; *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdi jindagī*, all property; *tyā-chyā mulās mī lai phaṭkē mār'lō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

कुनि योक मानसाला दोन ल्योक होते । त्यातला ल्हानगा बापास म्हंटला, बाबा, माजे वाटनीचा माल मला दे । मग त्येन वाटनी करून दिलि । मग थोडक्या दिवसानि दाकटा ल्योक समदि माल गोळा करून गेवून-श्यानि दूर मुलकास गेला । तत उदळेपन करून समदि जिंदगी हाळ केली । मग समदि जिंदगी हाळ केल्या-वर मोटा दुकूळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली । तवा तकडच योक मानसा-जवळ चाकरी राहिला । त्येन त्यासनि डुकर राकायला आपले सेताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोटा भराव म्हंटला । तरी त्याला कुनी काईच दिले नाई । मग त्यो सुद्दी-वर येवून-श्यानि म्हंटला, माज बापाच किति चाकरासनि पोटाभर खायाला है । आनि म्या भुकेन उपासि मरतो । मी उटून बापा-कड जाईन, आनि तेला म्हनू की, बाबा रे, म्या आकासचा दुरुद आनि तुज्या म्होर पाप केली है । अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गद्या-वानि मला ठेव । मग त्यो उटून आपल बापा-कडेस गेला । त्यो अजून दूर हैस्तवर बाप त्येला पाहून कळकळून धावून-श्यानि त्येचे गळ्यास मिटि घाटलि, आनि त्येचा मुका घेतला । मग ल्योकान त्यासनि म्हंटल बाबा, परलोकाचे दुरुद आनि तुज्या म्होर म्या पाप केल्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाई । मग बापानी चाकरास सांगिटला, चांगल अंगराका आनून त्यासनि घाला । त्येचे हाता-मंदि आंगटि आनीक त्येचा पायात जोडा घाला । खावून-श्यानि आनन्द करू । का म्हंटल तर, द्यो ल्योक मेल्याला फिरून वाचला है । गमावून गेल्याला मिळाला है । तवा ते कुशाल जाले ॥

तवा त्येचा थोरला ल्योक सेतात होता । त्यो घरा-पासी आल्या-वर त्येन गाना बजाना ऐकल । तवा गद्यातला योक गडीस बोलावून दूचारला, हे काय है । त्येन त्यासनि सांगिटले की, तुजा भाउ आला है । आनि त्यो तुजा बापास कुशाल मिळाला म्हनून-साटि मोट जीवन केली है । तवा त्यो रागाला येवून आत जाईना । येच्या-करता बाप भादुर येऊन-श्यानि त्यासनि समजावू

लागला । मग त्येन बापाला फिरून बोलला की, बग, इतक वरीस तुजी चाकरि करतो, तुजी गोष्ट म्या कवाच मोडली नाई । तरी म्या माजे सोबती-बराबर चैन करन्यास तु मला कवाच शेकीचि पिछू बि दिला नाई । आनि तुज जिन्दगि कसबिनीचे-बराबर समदि हाक केल्याला हा तुजा ल्योक आला है, म्हनून त्येच-साटि मोट जेवन केल हैस । तवा त्येन त्यास म्हंटला की, लेका, तु हमेषा माजे संगाट है । माज समद जिन्दगी तुजीच है । पन क्यालि कुशालि कराव छो रास्त है । का म्हंटला तर छो तुजा भाउ मेला होता त्यो फिरून जिवंत जाला है; आनि गमावला होता त्यो मिळाला है ॥

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Kuni yök mām'sālā dōn lyök hōtē. Tyāt'lā lhān'gā
Certain one man-to two sons were. Them-in-from the-younger
 bāpās mhaṇṭ'lā, 'bābā, mādze vāt'nī-tsā māl ma-lā dē.' Mag
to-the-father said, 'father, of-me share-of property me-to give.' Then
 tyēn vāt'nī karūn dili. Mag thōḍ'kyā div'sā-ni dāk'tā
him-by share having-made was-given. Then a-few in-days the-younger
 lyök sam'di māl gōlā karūn gēvūn-śyāni dūr mul'kās
son all property together having-made having-taken far to-a-country
 gēlā. Tata ud'lēpan karūn sam'di jind'gī hāl kēlā. Mag
went. There spendthriftness having-made all property ruin made. Then
 sam'di jind'gī hāl kēlyā-var mōtā dukūl pad'lā. Tyā-mul tyās-ni
all property ruin made-after great famine fell. Therefore to-him
 ad'chan hōvū lāg'li. Tavā tak'da-ts yök mām'sā-dzavaḷ tsāk'rī
difficulty to-become began. Then there one man-near in-service
 rāhila. Tyēn tyās-ni dukar rākāy'lā āp'lē sētā-lā lāvūn
lived. Him-by to-him swine to-keep his-own to-the-field having-employed
 dilā. Tavā duk'rā-ni khānē-tsa pēṇḍ khāvūn-śyāni āp'la pōṭ
it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly
 bharāva mhaṇṭ'lā. Tārī tyā-lā kunī kāk-ts dilē
should-be-filled he-thought. Yet him-to by-anybody anything was-given
 nāi. Mag tyō suddi-var yēvūn-śyāni mhaṇṭ'lā, 'mādza bāpā-tsa kiti
not. Then he senses-on having-come said, 'my father-of how-many
 tsāk'rās-ni pōṭ-bhar khāṣālā hai. Āni myā bhukēn upāsi mar'tō.
to-servants belly-full to-eat (there) is. And I hunger-with fasting die.
 Mī uṭūn bāpā-kaḍa dzāin, āni tē-lā mhanū kī, "bābā-rē,
I having-risen father-to will-go, and him-to will-say that, "father-O,
 myā ākās-tsa-irudd āni tujyā mhōr pāp kēlā hai. Atā-pāsūn
by-me the-heaven-of-against and of-thee before sin done is. Now-from
 myā tudza lyök mhan'nyā-lā lāyak nhava. Āp'lē tsāk'rī-tsō gadyā-vāni
I thy son to-be-called fit am-not. Thy-own service-of servant-like
 ma-lā thēv." Mag tyō uṭūn āp'la bāpā-kaḍēs gēlā. Tyō adzūni
me-to keep." Then he having-risen his-own father-to went. He yet

dūr hai-stavar bāp tyē-lā pāhūn ka!ka|ūn
far is-meanwhile the-father him-to having-seen having-taken-pity
 dhāvūn-śyāni tyē-tsō galyās miṭi ghāṭ!li, āni tyē-tsā mukā
having-run him-of to-the-neck embracing was-put, and him-of a-kiss
 ghēṭ!lā. Mag lyōkān tyās-ni mhanṭ!la, 'bābā, par!lōkā-tsē-irudd
was-taken. Then the-son-by to-him was-said, 'father, the-next-world-of-against
 āni tujyā mhōr myā pāp kēlyā. Atā-pāsūn tudzā lyōk mhan!nyās
and of-thee before by-me sin is-done. Now-from thy son to-be-called
 myā lāyak nāi.' Mag bāpā-ni tsāk!rās sāngiṭ!lā, 'tsāng!la
I fit am-not.' Then the-father-by to-servants it-was-told, 'good
 āng!rākā ānūn tyās-ni ghālā. Tyō-tsō hātā-mandi āng!ti, ānik
a-coat having-brought to-him put. His hand-on a-ring, and
 tyē-chā pāyāt dzōḍā ghālā. Khāvūn-śyāni ānand karū. Kā
his on-the-feet a-shoe put. Having-eaten joy we-shall-make. Why
 mhanṭ!la, tar, hyō lyōk mēlyālā, phirūn vāts!lā hai; gamāvūn
(if-)it-is-said, then, this son had-been-dead, again recovered is; having-lost
 gēlyālā, miḷālā hai.' Tavā tē kuśāl dzālē.
he-had-gone, got he-is.' Then they joyous became.

Tavā tyē-tsā thōr!lā lyōk sētāt hōtā. Tyō gharā-pāsī ālyā-var
Then his eldest son in-the-field was. He house-near coming-on
 tyēn gānā badzānā aik!la. Tavā gadyāt!lā yōk gadīs
him-by singing music was-heard. Then servants-in-being one to-servant
 bōlāvūn itsār!lā, 'hē kāy hai?' Tyēn tyās-ni sāngiṭ!lō kī,
having-called he-asked, 'this what is?' Him-by to-him it-was-told that,
 'tudzā bhāu ālā hai. Āni tyō tujā bāpās kuśāl miḷālā
'thy brother come is. And he thy to-father safe was-got
 mhanūn-sāṭi mōṭ jēvan kēlā hai.' Tavā tyō rāgā-lā yēvūn āt
therefore great a-feast made is.' Then he anger-to having-come in
 dzāi-nā. Yē-chyā-kar!tā bāp bhāir yēūn-śyāni tyās-ni sam!dzāvū
would-not-go. Of-this-for the-father out having-come to-him to-persuade
 lāg!lā. Mag tyēn bāpā-lā phirūn bōl!lā kī, 'bag, it!ka
began. Then him-by the-father-to again it-was-said that, 'see, so-many
 varis tuji tsāk!ri kar!tō, tuji gōṭṭ myā kavā-ts mōḍ!li nāi. Tari
years thy service I-do, thy story by-me ever was-broken not. Still
 myā mādze sōb!ti-barābar ohain karanyās tu ma-lā kavā-ts
I of-me friends-with merriment to-make (by-)thee me-to ever
 śē|i-chi pillū-bi dilā nāi. Āni tudzā jind!gī kas!bini-tsē-barābar
sheep-of young-one-even was-given not. And thy property of-harlots-with
 sam!di hāl kēlyālā, hā tudzā lyōk ālā hai, mhanūn tyē-tsasāṭi
all waste made, this thy son come is, therefore him-for

mōṭa jēvan kēla hais.' Tavā tyēn tyās mhaṇṭ'lā kī, 'lākā,
great a-feast made is-by-thee. Then him-by to-him it-was-said that, 'son,
 tu hamēshā mādzō-saṅgāṭ hai. Mādza sam'da jind'gi tuji-ts hai.
thou always of-me-with art. My all property thine-alone is.
 Pan kyāli-kuśāli karāva hyō rāst hai. Kū mhaṇṭ'la, tar,
But joy-merriment should-be-made this right is. Why (if-)it-is-said, then,
 hyō tudzā bhāu mēlā hōtā, tyō phirūn jivant dzālā hai; āni
this thy brother dead was, he again alive become is; and
 gamāv'lā hōtā, tyō miḷālā hai.'
lost was, he got is.'

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāṭhī. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāṭhī Kuṇ'bis in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kuḷvāḍi. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kuḷvāḍi has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāṭhī current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows :—

Singular 1	<i>hāvū</i>	Plural 1	<i>hāy</i>
2	<i>hās</i>	2	<i>hāy</i>
3	<i>hāy</i>	3	<i>hāt</i>

Similarly we also find forms such as *tu mār'tēs*, thou strikest; *tō mār'tāy*, he strikes; *tumī mār'tyāsī*, you strike; *tyānī mār'tyāt*, they strike. In the past tense we find forms such as *tyān mār'tyān*, he struck; *tyānī mār'tyānī*, they struck, etc.

In the future we may note forms such as *tumī mār'sālī*, you will strike; *tyānī mār'tyālī*, they will strike.

In other respects Kuḷvāḍi does not seem to differ from the usual form of Marāṭhī spoken in the Dekhan.

The Marāṭhī dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *āp'lā* (for *āp'li*) *sarv jind'gi*, all his property; *grihasthā-chī* (instead of *-chyā*) *gharī*, in a citizen's house; *tu mēj'vānī dilē*, thou gavest a feast; *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāṭhī. It will be seen that the discrepancies are not very important.

[No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN I.

एक मनुष्याला दोन मुले होते । आणि त्या-पैकी धाकटा मुलगा त्याच्या बापाला म्हणाला की, बाबा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे । तेवा त्याचा बाप आपला जिन्दगी विभाग करून दिला । काहि दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला । तेथे तो आपला सर्व जिन्दगी लफंगिरीने नाश केला । तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला । तेवा तो आपला पोटाला काहि नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला । तो गृहस्थ त्याला डुकर संरक्षण करायला आपला शेताला पाठविला । तेथे तो डुकर खाण्याची पेंडीने आपला पोटा भरायला इच्छा केला, तरी ते मुधा त्याला कोणी-ही दिले नाही । तेवा तो शुद्धि-वर येवून असे म्हणाला की, माझ्या बापा जवळ पुष्कळ नवकराला पोटाभर अन्न मिळते । असे असून मी उपवास मरतो । मी आता द्यून माझ्या बापा-कडे जावून म्हणतो की, बाबा मी तुमच्या-पुढे व परलोका विरुद्ध पाप केले । आता तुमचा मुलगा म्हणून घ्यायला मी योग्य नाही । मला तुमच्या नवकरा-पैकी एक करून घ्या । असे बोलून तो आपला बाबा-कडे गेला । तो अजून दूर होता तेव्हाच त्याचा बाप त्याला पाहून मोठ्या अन्तःकरुणाने त्याच्या-कडे पळत जावून त्याच्या गळ्याला मिटि घालून चुंबिला । तेवा तो मुलगा म्हणाला की, बाबा, परलोका-विरुद्ध व तुमच्या समक्ष पाप मी केला । आता तुमचा मुलगा म्हणून घ्यायला योग्य नाही । हे ऐकून बाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याच्या बोट्यात आंगठी घाला, आणखी पायात जोडे घाला । अन्ही जीवन करून आनंदाने राहू । कारण हा माझा मुलगा मेल्या-सारखा झाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला । सर्वाना हे ऐकून आनन्द झाला ॥

त्याचा थोरला मुलगा श्रिता-मधे होता । श्रिताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला । तुम्हा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरक्षित येवून भेटला-मुळे तुम्हा बाप मेजवानी वगैरे आनंदाचा कृत्य केला आहे । हे ऐकून तो रागावून घरा बाहेर उभा राहिला । तेव्हा त्याचा बाप बाहेर येऊन त्याला विनंती करू लागला । त्याला मुलगा बोलला की, पहा, मी इतके दिवस तुमचे सेवा करीत आहे । तुमचा अन्ना मी कधी-ही मोडलो नाही । असे असून माझ्या स्नेही बरोबर चैनि करायाला मला कधी-ही सवड दिले नाही । परन्तु तुम्हा सर्व संपत रांडबाजीने हरलेला तुम्हा मुलगा आल्या बरोबर तू त्याच्या करिता मेजवानी दिले । त्याला बाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुम्हाच आहे । आता तू आनन्दी व संतोषी व्हावा असावा होतास । कारण हा तुम्हा बंधु मेलेला जीवंत आहे आणि गेलेला सापडला आहे ॥

[No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manushyā-lā dōn mulē hōtē. Āṇi tyā-paiki
A-certain man-to two sons were. And them-from-among
 dhāk'tā mul'gā tyā-chyā bāpā-lā mhaṇālā ki, 'bābā,
the-younger son his father-to said that, 'father,
 jind'gi-paiki mājhē hiśā-lā yēṇār bhāg ma-lā dē.' Tēvā
the-property-from-among my share-to to-come portion me-to give.' Then
 tyā-tsā bāp āp'lā jind'gi vibhāg-karūn dilā. Kāhi div'sū-nantar
his father his-own property having-divided gave. Some days-after
 lahān mul'gā āp'lā sarv jind'gi ghēvūn dūr dēśā-lā
the-younger son his-own all property having-taken a-far country-to
 gēlā. Tēthē tō āp'lā sarv jind'gi laphaṅgiri-nē nās-kēlā. Tō
went. There he his-own all property riotous-living-by squandered. He
 āp'lā sarv jind'gi kharts-kēlyā-nantar tyā dēśāt mōṭhā dushkāl
his-own all property had-expended-after that in-country a-great famine
 paḍ'lā. Tēvā tō āp'lā pōṭā-lā kāhi nāhi asē pāhūn tyā
fell. Then he his-own belly-to anything is-not so seeing that
 gāvā-paiki ekā grīhasthā-chī ghari dzāvūn rāhilā. Tō
village-from-among one householder-of to-house having-gone remained. That
 grīhasth tyā-lā ḍuk'ra saṁrakshaṇ karāyā-lā āp'lā śētā-lā pāṭhaviḷā.
householder him-to swine protection to-make his-own field-to sent.
 Tēthē tō ḍuk'ra khānyā-chī pēṇḍī-nē āp'lā pōṭ bharāyā-lā iechhā
There he swine eating-of husks-with his-own belly to-fill wish
 kēlā, tari tē sudhā tyā-lā kōṇī-hi dilē nāhi. Tēvā tō
made, yet that even him-to by-anybody-even was-given not. Then he
 śuddhi-var yēvūn asē mhaṇālā ki, 'mājhyā bāpā-dzavaḷ pushkaḷ
senses-on having-come so said that, 'my father-near many
 nav'k'rā-lā pōṭ-bhar ann miḷ'tē; asē asūn mī up'vāsa mar'tō.
servants-to belly-full food is-got; so having-been I starvation-by am-dying.
 Mi ātā ithūn mājhyā bāpā-kadē dzāvūn mhaṇ'tō ki, "bābā,
I now from-here my father-to having-gone say that, "father,

mi tujhyā puḥhē va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mul'gā
I of-thee before and next-world-against sin did, now your son
 mhaṇūn ghyāyā-lā mi yōgy nāhi; ma-lā tum-chyā nav'k'rā-paiki
having-said to-take I worthy am-not; me-to your servants-from-among
 ēk karūn ghyā." Asē bōlūn tō āp'lā bābā-kaḍē gēlā. Tō
one having-made take." So having-said he his-own father-to went. He
 adzūn dūr hōtā tēvhā-ts tyā-tsā bāp tyā-lā pāhūn mōṭhyā
yet far was just-then his father him having-seen great
 antaḥkaruṇā-nē tyā-chyā-kaḍē paḷat dzāvūn tyā-chyā galyā-lā miṭi
compassion-with him-of-towards running having-gone his neck-to embracing
 ghālūn chumbilā. Tēvā tō mul'gā mhaṇālā ki, 'bābā, par-lōkā-
having-put kissed. Then the son said that, 'father, next-world-
 viruddh va tum-chyā samaksham pāp mi kēlā. Ātā tum-tsā
against and your in-presence sin I did. Now your
 mul'gā mhaṇūn ghyāyā-lā yōgy nāhi.' Hē aikūn bāp
son having-said to-take worthy am-not.' This having-heard the-father
 āp'lā nav'kār lōkā-lā asō sāṅgit'lā ki, 'uttam prakār-chō āṅgar'khā
his-own servant people-to so told that, 'the-best sort-of a-coat
 ānūn tyā-lā ghālā; tyā-chyā bōṭāt āṅg'ṭhī ghālā, āṇ'khi
having-brought him-to put; his on-finger a-ring put, and
 pāyāt dzōḍē ghālā; amhi jēvaṇ karūn ānandā-nē rāhū;
on-feet shoes put; we feeding having-done gladness-with will-live;
 kāraṇ hā mādzhā mul'gā mēlyā-sār'khā dzhālā hōtā, ātā tō jīvant
because this my son dead-like become was, now he alive
 āhē; gēlā hōtā, tō ātā miḷālā.' Sarvā-nā hē aikūn ānand
is; gone was, he now is-obtained.' All-to this having-heard joy
 dzhālā.
became.

Tyā-tsā thōr'lā mul'gā śētā-madhē hōtā. Śētā-hūn parat yētā-nā
His eldest son field-in was. Field-from back while-coming
 gharā-dzaval nṛity āṇi gāyan aikūn, 'ādz kāy āhē?'
house-near dancing and singing having-heard, 'to-day what there-is?'
 mhaṇūn āp'lā nav'k'rā-paiki ēkā-lā bōlāvūn vichār'lā. 'Tudzā
having-said his-own servants-from-among one-to having-called he-asked. 'Thy
 sahōdar ālā āhē,' mhaṇūn tō nav'kar sāṅgit'lā; 'āṇ'khi tō punaḥ
brother come is,' having-said that servant told; 'and he again
 surakshit yēvūn bhēṭ'lā-muḷē tudzhā bāp mēj'vānī, vagairē,
in-good-health having-come met-because thy father feast, etc.,
 ānandā-tsā krity kēlā āhē.' Hē aikūn tō rāgāvūn
rejoicing-of action 'done is.' This having-heard he being-angry

gharā-bāhēr ubhā rāhilā. Tēvhā tyā-tsā bāp bāhēr yēūn
house-outside-of standing remained. Then his father out having-come
 tyā-lā vinantī karū lāg'lā. Tyā-lā mul'gā bōl'lā kī, 'pahā, mī it'kē
him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many
 divas tum-ohē sēvā karit āhē, 'tum-tsā adnyā mī kadhī-hi mōḍ'lō
days your service doing am, your order I ever-even broke
 nāhī; asē asūn mājhyā snēhī-barōbar chaini karāyā-lā ma-lā kadhī-hi
not; so having-been my friends-with merriment to-make me-to ever-even
 savad dilē nāhī. Parantu tudzhā sarv sampat rāṇḍ-bājī-nē har'lēlā
liberty given not. But thy all wealth harlotry-by who-has-wasted
 tudzhā mul'gā ālyā-barōbar tū tyā-chyā karitā mēj'vānī dilē.'
thy son came-as-soon-as thou of-him for a-feast gavest.'
 Tyā-lā bāp sāngit'lē kī, 'tū nēh'mī mājhyā-dzava! as'tōs, mādzhā
Him-to the-father said that, 'thou always of-me-near art, my
 sarv jind'gī tudzhā-ts āhē. Ātā tū ānandī va santōshī vāhvā-
all property thine-alone is. Now thou happy and contented shouldst-
 asāvā-hōtās; kāraṇ hā tudzhā bandhu mēlēlā, jivant āhē; āṇi gēlēlā,
have-been; because this thy brother dead, alive is; and gone,
 sāpāḍ'lā āhē.'
'ound is.'

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

येक कोला व कोली होती । ते येक दिवस फिरण्यास गेले । जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली । हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील । खाल्या-वर तुम्हा जन्म नाहिसा होतो । हे न ऐकता कोली वाघाच्या घरात गेली । सायंकाळी वाघ आपल्या घराला आला । हे पाहून कोला कोलीस, मूल कशासाठी रडतात, म्हणून विचारला । त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली । त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला । हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली । तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला । इतक्यात मूल थोर झाली आणि आई व मूल मिळून आपल्या घराला जाऊन प्रपंच करू लागले । वाघ ते गेलेले पाहून आपल्या घराला आला ॥

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Yēk kōlā va kōli hōtī. Tē yēk divas phir^anyās gēlē.
A fox and a-vixen there-were. They one day to-walk went.

Dzātā-nā vātē-madhō yēk vāghā-tsā ghar hōtā, tē pāhūn
While-going the-way-on one tiger-of house was, that having-seen
 kōli, 'mī ithē-ts prasūt-hōtō,' mhaṇū lāg^ali. Hē aikūn
the-vixen, 'I here-only deliver,' to-say began. This having-heard
 kōlā mhaṇālā ki, 'aga rāṇḍē, vāgh sāyaṅkāli yēvūn
the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come
 tu-lā khāūn ṭākil; khālyā-var tudzhā janm nāhi-sā
thee-to having-eaten will-throw; having-eaten-after thy life nothing-like
 hōtō.' Hē na aik^atā kōli vāghā-ehyā gharāt gēli.
will-be.' This not hearing the-vixen the-tiger-of in-the-house went.

Sāyaṅkāli vāgh āp^alyā gharā-lā ālā. Hē pāhūn kōlā
In-the-evening the-tiger his-own house-to came. This having-seen the-fox
 kōlis, 'mūl kaśāsāṭhi raḍ^atāt?' mhaṇūn viehār^alā. Tyā-lā
to-the-vixen, 'children what-for are-crying?' so asked. That-to
 ti, "'vāghā-tsā mās dē," mhaṇ^atāt,' mhaṇūn sāṅgit^ali. Tyā-lā kōlā,
she, "'tiger-of flesh give," (they)-say,' so told. That-to the-fox,
 'āṇūn dilō-āhē kī,' mhaṇūn uttar dilā. Hē
'having-brought I-have-given don't-you-see,' so reply gave. This
 aikūn kōli, 'tō sag^alē samp^alē,' mhaṇūn sāṅgit^ali.
having-heard the-vixen, 'that all was-finished,' so she-told.

Tēv^adē vāgh aikūn, 'ma-lā mā^atāt,' mhaṇūn paḷūn
That-much the-tiger having-heard, 'me (they)-kill,' saying having-run
 gēlā. It^akyāt mūl thōr dzhāli āṇi āi
went. In-the-meantime the-children grown-up became and the-mother
 va mūl miḷūn āp^alyā gharā-lā dzāūn prapañch
and the-children together their-own house-to having-gone worldly-living
 karū lāg^alē. Vāgh tē gēlēlē pāhūn āp^alyā gharā-lā ālā.
to-do began. The-tiger they gone having-seen his-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying.' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

KONKAN STANDARD.

Marāṭhī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāṭhī and Gujarāṭī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarāṭī. This element is not, however, strong.

In the south Marāṭhī gradually develops into Kōṅkaṇī, the connecting links being Saṅgamēśvari and Bāṅkōṭī on one side, and Kuḍāḷī on the other.

The Marāṭhī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāṭhī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kuṇbīs of Poona and the Ṭhākurs of Nasik mainly agree with the Marāṭhī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāṭhī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Saṅgamēśvari, one of the dialects of the Konkan, have proved to be in the usual language of Marāṭhī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōṅkaṇī.

Name of the dialect. It is not, however, a dialect of Kōṅkaṇī, but a form of speech intermediary between that dialect and the Standard form of Marāṭhī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāṭhī. This name cannot lead to confusion. It has long been customary to state that Marāṭhī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōṅkaṇī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation.

Sub-dialects. To the former class belong Bāṅkōṭī, Darpaṇī, Ghāṭī, Māoli, and Saṅgamēśvari; to the latter Āg'rī, Bhaṇḍārī, Dhan'gari, Karhāḍī, Kiristāv, Kōḷī, Kuṇbī, Par'bhi, and Ṭhāk'rī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by about 2½ million people.

Area in which spoken.

Proceeding from the north the details are as follows.

A dialect called Par^{ab}hī has been returned as spoken by nearly the whole Marāṭhī speaking population of Bombay and Thana as far north as Daman. Par^{ab}hī literally means the language of the Prabhus.

The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muḥamadan and the Marāṭhā governments. Marāṭhī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Par^{ab}hī has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect, while it is known as Damaṇī in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey :—

Thana	15,000
Jawhar State	51,000
Bombay Town and Island	94,000
TOTAL	<u>160,000</u>

The 51,000 speakers in the Jawhar State have been returned as speaking Marāṭhī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōḷis are found in almost every village in Gujarat, the Konkan, and the Dekhan. They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the Muṇḍā tribes, who are commonly denoted as Kols. The Kōḷis of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill Kōḷis, the Son Kōḷis of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōḷi has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows :—

Bombay Town and Island	10,000
Thana	163,000
Kolaba	10,186
Janjira	6,000
TOTAL	<u>189,186</u>

The native Roman Catholic Christians of Thana are usually called Kiristāv by their Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have been reported as speaking a separate dialect, called Kiristāv, and their number has been estimated for the purposes of this survey at 25,500.

The Kuṇ^{ab}is or Kulambis are husbandmen. They are usually divided into three groups, the Talheri or Konkan Kuṇ^{ab}is, the Marāṭhā or Dekhan Kuṇ^{ab}is, and the Pāchkaḷsis. They everywhere speak the local language of their district. Thus the Kuṇ^{ab}is of Khandesh speak a form of Khāndēśī. See Vol. ix, Part ii.

Kun'bi has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

[illegible]

The Āg^{ar}i are a class of husbandmen, usually considered to be Kōlis. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panvel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

The Dhan^agars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan^agarī of Chhindwara will be dealt with in connection with the other dialects of that district. Dhan^agarī. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan^agarī has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers:—

Thana	1,160
Juwahar	20
Janjira	70
Belgaum	500
TOTAL	1,750

Bhāṇḍārī is the dialect spoken by the Bhāṇḍārīs, or palm-juice drawers. It has been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows :—

Kelaba	.	.	.	.	.	.	.	.	.	.	.	.	3,813
Janjira	.	.	.	.	.	.	.	.	.	.	.	.	4,850
TOTAL												8,663	

The Thākurs are one of the early tribes, and they are found all over Gujarat, the Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kōlis. Thāk'rī has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows :—

[illegible]

Karhāḍī is the dialect spoken by the Karhāḍī Brāhmaṇs in Sawantwadi, Ratnagiri, and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.

Saṅgamēśvarī is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the **Konkan Standard of Marāṭhī** from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Kōṅkaṇī Musalmāns called Nawāits.

The figures returned for the purposes of this survey are as follows :—

Bombay Town and Island	. . . . .	90,000
Kolaba	. . . . .	265,000
Janjira	. . . . .	38,000
Ratnagiri	. . . . .	705,000
TOTAL		1,098,000

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōṅkaṇī, but who have since been stated to speak the ordinary Marāṭhī of the district. We thus arrive at an estimated number of 1,332,800 speakers of Saṅgamēśvarī. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called **Bāṅkōṭī**, *i.e.* properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

The dialect spoken in the Western Ghats, between Kolaba and the Bhore State, is usually called **Ghāṭī**. It is probably identical with Māoli, the language of Maval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows :—

Ghāṭī	. . . . .	2,000
Māoli	. . . . .	35,000
TOTAL		37,000

All these so-called dialects are closely related. They are merely local forms of the current Marāṭhī of the Konkan. By summing up the figures given in the preceding pages we arrive at the following total for that form of speech :—

Total number of speakers of Konkan Standard.

Parabhi	. . . . .	160,000
Koli	. . . . .	189,186
Kristāv	. . . . .	25,500
Kunbi	. . . . .	368,000
Āgri	. . . . .	22,826
Dhanagari	. . . . .	1,750
Bhandari	. . . . .	8,663
Thakari	. . . . .	25,405
Karhadi	. . . . .	2,000
Saṅgamēśvari	. . . . .	1,332,800
Bāṅkōṭī	. . . . .	1,787
Ghāṭī and Māoli	. . . . .	37,000
TOTAL		2,174,917

[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KŌḷĪ DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

एक कुलबी आपल्या मरनाचे येली आपल्या समद्या सोक्यास जवळ वारून त्यास बोललो, बालानो, मांजे जवळ तुमाला देयाला मांज्या सेता-सिवाय बिसरे काय नाय। आनी त्यां सेताचे मिनी तुमाना सगल्यांना सारकी वारस केले हातीन। मांजे जवळी जी काय संपाती हाय ती सगली मिनी त्या सेतात पुरलेली हाय। ती खनली ते तुमाला गवेल। असा बोललो आनी त्यानी आपला परान सोरला। मंग ते सोकरे पावडी कुदली भेऊन त्या सेतातला धावत जेले, आन दरबे करता सेत खनायला लागले। त्यानसी ते सगला सेत खनला। त्यातला त्याला दरबे कयाँच गवला नाय। तवा त्याना वाईट वाटला आन ते घरा जेले। मंग त्यानी त्या सेतातला भात पेरला। तवाँ ती जमीन चकोट खनल्या-मुले त्या वरसी त्या सेतातला वर्सा पच्ची भात मोप ऐला। तवाँ ते सोकरे बोलले, आपल्या बाबानी सेतातला दरबे पुनून ठेवला हाय ते आपून त्याची चकोट मेनत करावी म्हनून शानी सांगला आसवा, व त्या परमान आपल्यास त्याच फळ गावला ॥

[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌLĪ DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk	kul'bi	āp'lyā	mar'nā-tsē	yēli	āp'lyā	sam'dyā	sōk'ryās
One	husbandman	his-own	death-of	at-time	his-own	all	sons
dzaval	vārūn	tyās	bōl'lō,	'bālānō,	māndzō-dzaval	tumā-lā	dēyā-lā
near	having-called	to-them	said,	'O-sons,	me-of-near	you-to	give-to
māñjyā	sētā-sivāy	bis'rē	kāy	nāy.	Āni	tyā	sētā-tsē
my	farm-except	another	anything	is-not.	And	that	farm-of
tumā-nā	sag'lyā-nā	sār'kō	vāras	kēlē-hātīn.	Māndzō-dzav'li	jī	kāy
you-to	all-to	equal	heirs	made-are.	Of-me-near	which	any
sampātī	hāy	tī	sag'li	mī-nī	tyā	sētāt	pur'lēli-hāy.
wealth	is	that	all	me-by	that	in-farm	buried-is.
							That (wealth)
khan'li,	tē	tumā-lā	gavēl.'	Asā	bōl'lō,	āni	tyā-nī
if-dug,	then	you-to	will-be-found.'	So	he-spoke,	and	him-by
							his-own
parān	sōr'lā.	Mañg	tē	sōk'rē	pāv'dī	'kud'li	jhēūn
life	was-left.	Then	those	sons	spades	pickaxes	having-taken
							that
sētāt-lā	dhāvat	jēlē,	ān	dar'bē-kar'tā	sēt	khanāy-lā	lāg'lē.
farm-to	running	went,	and	wealth-for	the-farm	dig-to	they-began.
Tyān-sī	tē	sag'lā	sēt	khan'lā.	Tyāt-lā	tyā-lā	dar'bē
Them-by	that	whole	farm	was-dug.	In-that	them-to	wealth
							anywhere
gav'lā	nāy.	Tavā	tyā-nā	vāit	vāṭ'lā	ān	tē
was-found	not.	Then	them-to	dejection	occurred	and	they
							to-home
jēlē.	Mañg	tyā-nī	tyā	sētāt-lā	bhāt	pēr'lā.	Tavā
went.	Then	them-by	that	in-the-farm	rice	was-sown.	Then
							that
dzamīn	tsakōṭ	khan'lyā-mulē	tyā	var'sī	tyā	sētāt-lā	varsā
land	well	by-being-dug	that	in-year	that	in-the-farm	(preceding) years
pakshī	bhāt	mōp	ailā.	Tavā	tē	sōk'rē	bōl'lē,
than	rice-crop	much	came.	Then	those	sons	said,
							'our-own
bābā-nī	sētāt-lā	dar'bō	purūn	ṭhēv'lā-hāy	tē	āpūn	
father-by	in-the-farm	wealth	having-buried	kept-is	that	by-us	

tyā-chī tsakōt mēnat karāvi mhanūn-sānī sāṅg¹lā-ās¹vā, va
that-of good labour should-be-made therefore told-might-have-been, and
 tyā-par¹mān āp¹lyās tyā-tsa phal gāv¹lā.
accordingly to-us that-of fruit is-got.'

FREE TRANSLATION OF THE FOREGOING.

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them:—‘Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.’ With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, ‘Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.’

[No. 10.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

SPECIMEN III.

From Francisco Vas de Guimaraens' Purāṇ.

Aikili vārtā missā-chī
(If-)was-heard word mass-of
 Kā̃ barā kar'tē āmān-tsē gardzē ?
What good does our to-need ?
 Tyā-tō Par'mēsor sarau dētē.
That-for God all gives.
 Tumī missa aikā, Par'mēsor pāv'til.
You mass hear, God will-be-found.

Ēkē nag'rā-na hōtē dōn dōsata ;
One town-in were two friends ;
 Ēka missa aikē sadā,
One mass heard always,
 Bidzā naiśē karita missā-chī paruā.
The-other not-was doing mass-of care.
 Bagā tyā-lā kā vitsalā(?).
See him-to what happened.

Dōganay sadā dzāta hāsata pār'dō.
Both always going were to-hunting.
 Ēkē disā gēlē ranāna.
One day they-went to-the-wood.
 Tañ bagā kā vitsalā tyā-nā.
Then see what happened them-to.
 Aikūn hōāl hairān.
Having-heard you-will-become amazed.

Ranān pāūn dzailyā hōtyā nau garyā.
In-the-wood having-arrived become had nine ghaḍis.
 Thēpa gimā-tsā hōtā.
Season summer-of was.
 Dzaulā dhāñ lāgalī tadānā,
Clouds to-fly began then,
 Vindza vārā gurgurāṭha āñ mēṭha par'lā.
Lightning wind thunder and darkness fell.

Ēkā-ēkā vindza dzalkali dzōrā-śī,
One-by-one lightning flashed force-with,
 Gurgurāṭha mōṭhā dzailā,
Thundering big became,
 Ābā-var-śī aisā bōl aikilā,
Sky-in-from such word was-heard,
 Mār, mār turuta dzō missa aikē nāy.
Kill, kill quickly who mass heard not.

Tyā garē vindza par^{li} jyā-var
That moment lightning fell whom-on
 Missa naśē aikata, tyā-chī kēli rākari.
Mass not-was hearing, him-of were-made ashes.
 Magatūn vindza dzalkali, tari
Again lightning flashed, but
 Bōli hiji aikili bari.
Word other was-heard mighty.

Mārũ nokō dzō missa aikatē,
To-kill not-proper who mass hears,
 Bachāsa tyā-lā. Kā ? Kuśi kar^{tē}
Spare him. Why ? Will does
 Par^{mē}sorā-chī ānĩ mānitē
God-of and obeys
 Sudētsarā-śī(?).
Properly.

FREE TRANSLATION OF THE FOREGOING.

What good will it do us in our want to hear the mass? On that account God will give us all. Therefore, hear the mass and you will find God.

In one town there lived two friends. One of them always heard the mass, but the other did not care for it. See what happened to him.

Both were wont to go out to hunt. One day they had gone to the wood. See what befell them. When you hear it you will be amazed.

Nine *ghadīs* had elapsed since they came to the forest. It was the season of summer. Clouds then began to fly; lightning, wind, thunder and darkness came on.

Flash after flash blazed with force, and the thunder became mighty. Then a voice was heard from the sky saying, 'Kill, kill quickly him who does not hear the mass.'

That instant the lightning struck him who was not wont to hear the mass. Again there was a flash of lightning, but another mighty voice was heard:—

'Do not kill him who hears the mass. Spare him, because he performs the will of God and obeys it properly.'

The specimens printed above illustrate the chief peculiarities of the Konkani Standard of Marāṭhī. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāṭhī of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkani Standard.

KŌḶĪ.

Two specimens of the so-called Kōḷī dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba; the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kōḷīs, have been received from Thana. The first has been taken down among the so-called Machhīmāri, *i.e.*, fisher, Kōḷīs on the coast. The second is in the dialect of the so-called Mahādēv Kōḷīs, a sub-division of the hill Kōḷīs.

The dialect of the Machhīmāri Kōḷīs is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōṅkaṇī. Thus we find *tō̃* and *tō*, he; *tē̃* and *tē*, they; *hātā̃*, he was.

Ū and *ū̃* are often substituted for *ō* and *ō̃*; thus, *hātū̃*, I was.

L and *n* are interchangeable. Thus, *nāmb*, far; *nāg'lā*, he began.

N is substituted for *r* in *nōḷī*, bread; *nōg*, anger.

There is only one *s*-sound, the dental *s* being used instead of the palatal and cerebral ones. Thus, *dēs*, country; *ḍā̃v-sī*, having gone. The latter form corresponds to Standard *ḍā̃v-sī*. Compare also *ḍā̃n* instead of *ḍā̃m*, I shall go.

Note finally forms such as *mī*, *mē*, and *mē̃*, I, by me; *tū̃*, thou, by thee; *hātā̃*, they are, etc.

For further details the specimen which follows should be consulted.

[No. II.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

MACHHIMĀRĪ KŌḷĪ DIALECT.

(DISTRICT THANA.)

Kōnē-ēkē mām'sā-lā dōn sōk'rē hūṭē. Tyān-tsā dhāk'lā sōk'rā
Some-one man-to two sons were. Them-of the-younger son
 hāpās-lā bolū nāg'lā, 'hāpā, dzō māl'mattē-tsā vāṭā ma-nā dēvā-
the-father-to to-say began, 'father, which property-of share me-to giving-
tsā to dē.' Maṅg tyā-nā ap'li sampatti vātūn dilli. Maṅg
of that give.' Then him-by his property having-divided was-given. Then
 thōryā disā-nī dhāk'lā sōk'rā sag'li jam'vūn dus'rē dēsā-lā
few days-in the-younger son all having-gathered another country-to
 gēlā. Anī tāthē ud'lay karūn ap'li dav'lat udaḷi.
went. And there riotousness having-made his property was-squandered.
 Maṅg tyā-nā tāthē sag'lā kharchilyā-var tāthē mhoṭā dukāl par'lā. Tāva
Then him-by there all squandered-on there big famine arose. Then
 tyā-lā ar'tsan parū nāg'li. Tāva tō tyā dēsān-tsē ēkā mām'sā-tsē
him-to difficulty to-fall began. Then he that country-of one man-of
 mērē dzāv-sī hūṭā. Tyā-nā tyā-lā duk'rā tsar'vāvā ap'lē sētān
near having-gone stayed. Him-by him-to swine to-feed his in-field
 pāṭailā. Tāva duk'rā jī ṭar'phal khāt hūṭi, tyā-var ap'la pōṭ
it-was-sent. Then swine which husks eating were, that-on his belly
 bharāvā asā tyā-lā vāṭlā. Anī tyā-lā kōnī kāy
should-be-filled so him-to it-appeared. And him-to by-anybody anything
 dillā nāy. Maṅg tō sudī-var ay'lā, anī bolū nāg'lā, 'mādzhē hāpā-
was-given not. Then he sense-on came, and to-say began, 'my father-
 tsē kav'rō tsāk'rā-nā khūb nōṭi hāy, anī m' bhukē-nē mar'tāy.
of how-many servants-to much bread is, and I hunger-with am-dying.
 Mē uṭūn māndzē hāpā-tsē ayē dzān anī tyā-lā bōlōn, "yē
I having-arisen my father-of near will-go and him-to will-say, "O
 hāpā, mī dēvā-tsē virūdā anī tudzhē purā pāp
father, by-me God-of against and thy before sin
 kēlā hāy. Atā pāsūn tudzhā pōr mhanāyās mē yōgē nāy. Ap'lē ēkē
done is. Now from thy child to-say I worthy not. Your one
 mōlākaryā-sār'khā ma-nā thēv." Maṅg tō uṭhūn ap'lē hāpā-tsē
servant-like me keep." Then he having-arisen his father-of

āyē gēlā. Tāva tō dūr hāy, avaryā-nā tyā-tsā bāpūs tyā-lā baghūn
near went. Then he far is, that-much-in his father him-to having-seen
kal'vallā, anī tyā-nā dhāūn tyā-tsē galyān mīthī ghāt'li anī
was-moved, and him-by having-run his neck-on embracing was-put and
tyā-tsa chumban ghēt'lā. Mag-sī pōrā-nā tyā-lā bōl'lā, 'bāpā,
his kiss was-taken. Afterwards the-son-by him-to it-was-said, 'father,
Dēvā-chyā virūdā anī tudzē purā mī pāp kēlā hāy. Anī atā
God-of against and thy before by-me sin done is. And now
pāsūn tudzā sōk'rā mhanāyās mī yōgē nāy.' Pan bāpā-nā tsāk'rās
from thy child to-say I fit not.' But the-father-by to-servants
sāngit'lā, 'phakkar dzhagā ānūn yā-lā ghāl, anī tyā-tsē
it-was-said, 'good cloth having-brought this-to put, and his
hātāt āng'tī anī pāyāt dzōrē ghāl. Mag-sī apū khāūn hars
hand-on ring and foot-on shoes put. Afterwards we having-eaten joy
karū. Kāran hā mādzhā sōk'rā mēlā hūtā, tō phīrūn jīvant
let-make. Reason this my son dead was, he again alive
dzhay'lā; anī gamāv'lā hūtā, tō millā hāy.' Tāva tē hars karū
became; and lost was, he found is.' Then they joy to-make
lāg'lē.
began.

Tāva tyā-tsā mōthā sōk'rā sētān hūtā. Tō yēūn gharā-tsē
Then his big son in-field was. He having-come house-of
mērē pōtsalyā-var tyā-nā vādē va nāts aikilā. Tāva tsāk'rātīl
near coming-on him-by music and dancing was-heard. Then servants-in-from
ek'lyā-lā vharūn nīm'gīlā, 'yō kāy?' Tyā-nā tyā-lā sāngit'lā
one-to having-called it-was-asked, 'this what?' Him-by him-to it-was-said
kī, 'tudzhā bhāūs ay'lā hāy. Anī tō tudzhē bāpās-lā millā, maīgūn
that, 'thy brother come is. And he thy father-to was-met, therefore
tyā-nā mōthā jēvan kēlāy.' Tāva tyā-lā nāg yēūn āt
him-by big feast is-made.' Then him-to anger having-come inside
dzāy-nā. Maīgūn tyā-tsā bāpūs bhār yēūn tyās sam'dzāvū
would-not-go. Therefore his father outside having-come him to-entreat
nāg'lā. Pan tyā-nā bāpās-lā uttar dilla kī, 'bagay, av'rī
began. But him-by the-father-to answer was-given that, 'lo, so-many
varsā tuji tsāk'rī kar'lāy, anī tuji adnyā mē kāvā-hī mōr'li
years thy service I-am-doing, and thy order by-me ever-even was-broken
nāy. Tari mō āp'lē mītrā-barōbar khusāli karāvi maīgūn
not. Still by-me my friends-with merriment should-be-made therefore
tū ma-nā kāvā-hī kar'dū dillās nāy. Anī jyā-nā tuji
by-thee me-to ever-even a-kid was-given-by-thee not. And whom-by thy
sampatti kas'bīni barōbar khāṅ-sī tāk'li, tō tudzā sōk'rā ay'lā,
property harlots with having-eaten was-thrown, he thy son came,

tāva tū tyā-tsē kar^atā mōthā jēvan kēlās hās.' Tāva
then by-thee his sake-for big feast made-by-thee is-by-thee. Then
 tyā-nā tyā-lā sāngit^alā, 'pōrā, tū jyārī māndzē mōrē hās, anī māji
him-by him-to it-was-said, 'son, thou always my near art, and my
 sag^alī māl^amattā tujī-ts hāy. Pan hars anī ānand karāvā, hē
all property thine-only is. But joy and happiness should-be-made, this
 yōgē hūta. Kāran kī hā tudzā bhāūs mēlā hūta, tō phīrūn jīvant
proper was. Reason that this thy brother dead was, he again alive
 dzhay^alā hāy; anī gamāv^alā hūta, tō millā hāy.'
become is; and lost was, he found is.'

The dialect of the Mahādēv Kōlī is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāṭhī of the Dekhan than is the case on the coast. Thus the cerebral *ḍ* and the cerebral *ḷ* are used as in the Dekhan. Compare *paḍ^alā*, fell; *dukāḷ*, famine. The present tense is also formed as in the Dekhan; thus, *mī mar^atō*, I die. Characteristic forms are *māhā*, my; *tuhā*, thy; *tyāsā*, oblique *tyāsā*, his. The form *dōghā-lī*, to both, contains a dative suffix *lī* which corresponds to *lē* in Khāndēśī. The usual suffix is, however, *lā*; thus, *manukshā-lā*, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[No. 12.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

MAHĀDĒV KŌLĪ DIALECT.

(DISTRICT THANĀ.)

Kōnā yōkā manukshā-lā dōn lyōk vḥata. Tyāt^alā dhāk^atā lyōk
Some one man-to two sous were. Then-among the-younger sou
 mhaṅgālā, 'bā, dzō ishtakī-tṣā hisā mā-la yay-tṣa tō mahā
said, 'father, which property-of share me-to is-to-come that mine
 mā-lā dē.' Maṅg tyāsā bā-nā tyēn-lā dōghā-lī sam^ada dirīb
me-to give.' Then his father-by them-to both-to all wealth
 vātūn dila. Maṅg thōdyā-ts disāt dhāk^ala putur sam^ada
having-divided was-given. Then few in-days the-younger sou all
 gōlā karūn lāmb mul^akāt gyēlā, ān titha udhalyāpanān
together having-made far to-country went, and there riotousness-with
 vāgūn āp^alī sam^adī daulat gamāv^alī. Maṅg tyā-nā av^agha
having-behaved his all property was-spent. Then him-by all

kharas'lyā-var tyā mul'kāt mōthā dukāl pad'lā. Tyā-muḷa tyā-lā
being-spent-after that in-country great famine fell. Therefore him-to
 laī āḷ'tsan padū lāg'li. Tavā tō tyā mul'kāt yōkā girastā-dzavaḷ
great distress to-fall began. Then he that in-country one householder-near
 dzāūn rāy'lā. Tyā-nā tyā-lā śēr'da tsārāy-lā rānāt lāv'la.
having-gone stayed. Him-by him goats to-tend in-wood it-was-applied.
 Tavā śēr'da dzhād-pālā kḷiāt tō-ts khāūn āpun dis
Then goats husks used-to-eat that-even having-eaten himself-by days
 kāḍhāva, asa tyā-lā vāt'la.
should-be-passed, so him-to it-appeared.

DIALECT OF THE KŌNKANĪ MUSALMĀNS OF THANA.

Kōnkanī Musalmāns are residents of the larger villages of all talukas in Thana, but chiefly of Salsette, Kalyan, and Bhiwndi. No estimates are available regarding their number.

Their dialect contains a considerable amount of Hindōstānī words. Thus, *āsmān*, heaven; *baīḥ*, sit; *bachyā*, a child; *mil'kat*, property, etc. The masculine and neuter genders are often confounded; compare *sag'lā*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 13.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌŌKANĪ MUHAMMADAN DIALECT.

(DISTRICT THANANA.)

Kan^achyā ēkā mān^asā-lā ḍōn sōk^arō hōtē. Tyān-sī dhāk^alā
Some one man-to two sons were. Them-from the-younger
 bāpās-lā bōl^alā, 'bābā, ḍzō mil^akatī-tsā vāṇṭā ma-nā yēvā-tsā tō
the-father-to said, 'father, what property-of share me-to to-come that
dē.' Maṅg tyā-nī tyā-lā mil^akat vāṇṭūn dillī.
gave.' Then him-by him-to the-property having-divided was-given.
 Maṅg thōryā disā-sī dhāk^alā sōk^arā sag^alā jamā karūn
Then a-few days-after the-younger son all together having-made
 lāmb^achyā mul^akhā-lā gēlā, ānī tavār udh^alēpanā-sī tsālūn āp^alī
distant country-to went, and there riotousness-with having-lived his-own
 mil^akat urav^alī. Maṅg tyā-nīn sag^alā karats^alē-var tyā
property was-squandered. Then him-by all spent-was-after that
 mul^akhāt mōṭhā dukāl pad^alā. Tyā-sabab tyā-lā ar^atsan parā-lī
in-country great famine fell. That-reason him-to difficultly to-fall
 lāg^alī. Tavān tō tyā mul^akhān ēkā mān^asā-chya najik ḍzāun
began. Then he that in-country one man-of near having-gone
 rhēlā. Tyā-nī tavā tyā-lā ḍuk^arān tsārā-lā āp^alyā mul^akhā-lā dhār^alā.
lived. Him-by then him swine to-feed his-own country-to was-sent.
 Tavān ḍuk^arān jī ṭar^aphalā khāt asat, tyā-var tyān-nīn āp^alā
Then swine what husks eating are, that-on him-by his-own
 pōṭ bharāvī, aisā tyā-chyā dilān ailā. Ānī konī
belly should-be-filled, thus his in-mind came. And by-anybody
 tyā-lā kai dillā nāy.
him-to anything was-given not.

KIRISTĀV.

The dialect of the native Catholic Christians of Thanana is usually called Kiristāv by the Hindūs and Musalmāns. It has adopted some Portuguese words, such as *pāy*, father; *māy*, mother; *mis*, mass; *igār*, vicar; *padrōn*, god-father; *madrōn*, god-mother. Note also the use of the English word *istēl*, estate. The cerebral *u* is often written as in the Dekhan; thus, *māu^asā-tsē*, of a man; but also *mānus*, a man. Note also forms such as *bōt^alā*, he said; *aikat^alā*, it was heard, which are not, however, unknown in the other dialects of the district.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristāv is nothing else than the usual Marāṭhī of the district. It has not been thought necessary to add an interlinear translation.

[No. 14.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KIRISTĀV DIALECT.

(DISTRICT THANA.)

Ēkē māṇ'sū-tsē dōn sōkrē hōtē. Tyā-man-tsā dhāk'lā āp'lē bāpās-lā hōt'lā, 'pāy, is'tētīn-tsā dzō hīsā māndzhē vāṇtyā-lā yēl, tō mā-lā dyā.' Maṅgā tyādzūn āp'lē sag'lē is'tēti-tsā va daulatī-tsā vāṇṭā karūn dilā. Maṅgā thōrē disā-sī dhāk'lā sōkrā sag'lā dzamā karūn lāmb bēn-tsē gāvān gēlā.

KUṆ'BĪ.

It has already been stated that the Kuṇ'bīs everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is here, however, formed as in the Dekhan. Thus, *mī mār'tō*, I strike. The verb substantive is written *hāyē*, he is, and so on. This is probably only another way of spelling the common form *hāy*.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marāṭhī of Poona. Thus, *ḍ* is preserved after vowels, and the cerebral *ḷ* is of frequent occurrence. Compare *ghōḷā*, a horse; *ḍvālā*, an eye. The present tense is formed as in the Dekhan; thus, *mī dzātō*, I go; *tū dzātōs*, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marāṭhī of the Konkan.

The specimens which follow will be sufficient to show that Kuṇ'bī is not a separate dialect, but merely the usual Konkan Standard, with local variations.

[No. 15.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUN'BI DIALECT.

(BOMBAY.)

SPECIMEN I.

येके मानसाला दोन पूत होते । त्यानचा धाकला पूत आपले पायसला
 बोतला, पाय मजा धनाचा वाँटा माना द्यास । तवाँ त्याच्या पायसजून धन
 वाँटिलँ । तवाँ थोऱ्या टेंपार्शी धाकल्या पुतान त्याचे वाँड्याला जवरँ आलँ-तँ
 तवरँ जकलँ येँगालिलँ न गाँवाच्या गेला न तयँ रिला, न त्याचे मेरे जवरँ होतँ
 नोतँ तवरँ जकलँ भासविलँ । थोऱ्या टेंपार्शी त्या गाँवास मोटा दुकाल परला ।
 त्याचे मेरे अदीं पुन नोती, नी त्या तो खावाचे हाल हींव लागले । मंगशी
 तो तनचेच एके सावकाराचे घरा गेला त्याजून त्याचे पाय धेले । तवाँ त्या
 सावकारान च्हाला शेतान डुकराँ चारावा धारलँ । डुकराँना जी भुशी खावाला
 मिले त्यामनची त्यानँ मोऱ्या खुशीशी खालली असती पुन त्याला कोन काय
 देयना । तवाँ त्याला सुद आयली ॥

[No. 15.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṢ'BI DIALECT.

(BOMBAY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yēkē mān'sā-lā dōn pūt hōtē. Tyān-tsā dhāk'lā pūt āp'lē
A-certain man-to two sons were. Them-of the-younger son his-own
 pāyas-lā bōt'lā, 'pāy, mādzū dhanā-tsā vāṭā mā-nā dyās.' Tavā tyā-chyā
father-to spoke, 'father, my wealth-of share me-to give.' Then his
 pāyas-dzūn dhan vāṭilā. Tavā thōryā tēmpā-sī dhāk'lyā
father-by the-wealth was-divided. Then a-little time-after the-younger
 putān, tyā-tsē vātyā-lā dzav'rā ālā-tā, tav'rā dzak'lā yēngālilā
son-by, his share-to whatever had-come, that all was-collected-together
 na gāvātryā gēlā na tayā rēlā, na tyā-tsē mērē
and to-another-village went and there remained, and him-of near
 dzav'rā hōtā-nōtā tav'rā dzak'lā bhās'vilā. Thōryā tēmpā-sī
whatever was-and-was-not that all was-squandered. A-little time-after
 tyā gāvās mōṭā dukāl par'lā. Tyā-tsē mērē ardi-pun nōtī, nī
that to-village a-great famine fell. Him-of with a-pie-even was-not, and
 tyā-tō khāvā-tsē hāl hōva lāg'lē. Maṅ-sī tō tan-tsē-ts
therefore (his)-eating-of trouble to-be began. Then he of-the-same-place
 ēkē sāv'kārā-tsē gharā gēlā, tyā-dzūn tyā-tsē pāy dhēlō. Tavā tyā
one rich-man-of to-the-house went, him-by his feet were-held. Then that
 sāv'kārān hyā-lā sētān duk'rā tsārāvā dhār'lā. Duk'rā-nā
rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to
 jī bhuśī khāvā-lā milē tyā-man-chī tyā-nā mōtyā khuśī-sī khāl'li
which husk to-cut was-got that-in-of him-by great delight-with eaten
 as'tī, pun tyā-lā kōn kāy dēy-nā. Tavā tyā-lā
would-have-been, but him-to anybody anything would-not-give. Then him-to
 sud āy'li.
sense came.

[No. 16.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUN^ABĪ DIALECT.

(DISTRICT THANA.)

SPECIMEN II.

कोनी येका गिरस्ताला दोन सोकरे होते। त्यामनचा धाकला बापसाला
बोतला, बा जो काय इष्टकिचा वाटा मला द्याचा तो दे। मंग त्या
गिरस्तांनी आपली इष्टक वाटून दिली। मोर थोरक्या दिसांनी धाकल्या
पोरांनी जकल जमवून मोप दूरच्या देशाला जेला, आन तिकर उधलपना
करून आपली जकली इष्टक खपवली। पर त्यान समद खरचल्या-वर त्या
मुलखाला मोटा दुकोल परला। तवा त्याला भारी फिकीर परली। तवा तो
त्या मुलखाच्या येका गिरस्ता-कर जाजन रेला। त्यानी तर त्याला डुकर
चरायला भेजन आपल्या सेता-वर धारल ॥

TRANSLITERATION AND TRANSLATION.

Kōnī yēkū girastā-lā dōn sōk'rē hōtē. Tyā-man-tṣā dhāk'lā
Certain one householder-to two sons were. Them-from-of the-younger
bāp'sā-lā bōt'lā, 'bā, dzō-kāy ishtaki-tṣā vātā ma-lā diyātṣā
the-father-to said, 'father, whatever the-estate-of share me-to to-be-given
tō dē.' Maṅg tyā girastā-nī āp'li ishtak vātūn dili.
that give.' Then that householder-by his-own estate having-divided was-given.
Mōra thōr'kyā-disā-nī dhāk'lyā pōrā-nī dzak'lā dzam'vūn mōp
Then after-a-few-days the-younger son-by all having-gathered very
dūr'chyā dēsā-lā jēlā, ān tik'rā udhalpanā-karūn āp'li
distant country-to went, and there spendthriftness-through his-own
dzak'li ishtak khapav'li. Par tyā-nā sam'da kharats'lyā-var tyā
all estate was-squandered. Then him-by all being-spent-after that
mul'khā-lā mōtā dukōl par'lā. Tavā tyā-lā bhārī phikīr par'li. Tavā tō
country-to great famine fell. Then him-to great anxiety fell. Then he
tyā mul'khā-chyā yēkā girastā-karā dzāūn rēlā. Tyā-nī tar
that country-of one householder-to having-gone stayed. Him-by then
tyā-lā duk'rā tsarāy-lā dzhēūn āp'lyā sētā-var dhār'lā.
him-to swine to-graze having-taken his-own field-to (on) it-was-sent.

[No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUN'BI DIALECT.

(JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

एक रांड-मुंडचा पोर होता, त्याला एक बय होती। ती राज्या-कर दला कांडा कराया जात आस। ततना ती कोंडा-मुंडा घेऊन ये। तवाँ त्या रांड मुंडच्या पोराच्या दोन गाया होत्या। तवाँ एक तला होता। त्या तल्या-वर तो गाया चरवीत आस। तवाँ त्याची बय त्या तल्या-वर भाकर तुकडा त्या पोरा-साठना घेऊन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली। तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी बसून खाताय तवाँ एक नांगीन आनि एक आरदल्या या दोगाचा मेल लागला। तवाँ त्या पोरान त्या आरदल्या-वर काठी टाकलान। तवाँ काठी टाकल्या-बरोबर नांगीन पातालांत गेली। ती पातालांत गेल्या-बरोबर तिचा बाप पातालांत व्हता। तवाँ ती त्यास आसी सांगताय, रांड-मुंडच्या पोरान मांझे-वर काठी टाकलान। तवाँ नांग दुसऱ्या सापास म्हंत, तुमी रांड-मुंडच्या पोरास डसायला जा। तवाँ थितना चार साप निंगाल आनि जित पोर व्हता तिथ आल, आनि त्याच्या वाटल भाल। तवाँ त्या पोरान चार पानाच चार दुरून लावलान आन एक गाय चार दुरना-मंदी पाजलान। आन ते चार दुरून चार सापाच्या तोंडांत वतलान। तवाँ साप त्याला सांगतात, तुला नांगानी बोलवना केलाय। तू गेल्या-बरोबर नांग तुला हाटकील की, नागनीनी कसी-काय येवस्ता केली, ताँ सांग। तो तुला धन दौलत देल। तवाँ तू म्हन, मना तुमची धन दौलत नको। तुमच्या हाती आंगठी हाय ती मना द्या। मंग त्या नांगान त्या लेकीचा सात पाट काडून मुंड्या गाडवा-वर बसवलान, आनि तिची धोंड गावातना काडलान आनि तिला हाकलून लावलान ॥

[No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUN'BI DIALECT.

(JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk rāṇḍa-muṇḍa-tsā pōr hōtā, tyā-lā ēk bay hōtī. Tī rājyā-kara
One poor-widow-of son was, him-to one mother was. She a-king-to
 dalā kāṇḍā karāyā dzāt āsa. Tat-nā tī kōṇḍa-muṇḍā
grinding husking to-make going was. From-there she husk-etc.,
 ghēūn yē. Tavā tyā rāṇḍa-muṇḍa-chyā pōrā-chyā dōn
having-taken used-to-come. Then that poor-widow-of the-boy-of two
 gāyā hōtyā. Tavā ēk talā hōtā. Tyā talyā-var tō gāyā tsar^vit
cows were. Then one tank there-was. That tank-on he cows grazing
 āsa. Tavā tyā-chī bay tyā talyā-var bhākar-tuk^dā tyā pōrā-sāt^{nā}
was. Then his mother that tank-on bread-(of-)piece that boy-for
 ghēūn yē. Tavā tyā pōrā-chyā rūkh^{nāt} rājān āp^{li}
having-taken used-to-come. Then that boy-of in-keeping the-king-by his-own
 gāy delī. Tavā tō pōr talyā-chyā pāri-var āp^{li} bhāk^{ri}
cow was-given. Then that boy the-tank-of the-bank-on his-own bread
 basūn khātāy tavā ēk nāngin āni ēk ā^dalyā, yā dōgā-tsā
sitting is-eating then one she-cobra and one ardala, these both-of
 mēl lāg^{lā}. Tavā tyā pōrān tyā ā^dalyā-var kāthi tāk^{lān}.
union began. Then that boy-by that ardala-on stick was-thrown.
 Tavā kāthi tāk^{lā}yā-barōbar nāngin pātālāt gēli.
Then stick being-thrown-immediately-after the-she-cobra the-nether-region-in went.
 Tī pātālāt gēlyā-barōbar tī-tsā bāp pātālāt
She the-nether-region-in went-immediately-after her father the-nether-region-in
 vhatā. Tavā tī tyās āsī sāng^{tāy}, 'rāṇḍa-muṇḍa-chyā pōrā-na māndzhē-var
was. Then she to-him so tells, 'the-poor-widow-of boy-by me-on
 kāthi tāk^{lān}. Tavā nāng dus^{ryā} sāpās mūhanta, 'tumī
a-stick was-thrown. Then the-cobra other to-serpents says, 'you
 rāṇḍa-muṇḍa-chyā pōrās ḍasāy-lā dzā.' Tavā thit-nā chyār sāp
the-poor-widow-of to-the-son bite-to go.' Then there-from four serpents

ningāla āni jita pōr vhatā titha āla, āni tyā-ohyā vātala
set-out and where the-boy was there came, and him-of around
 dzhāla. Tavā tyā pōrān chyār pānā-tsa chyār durūn lāv'lān ān
became. Then that boy-by four leaves-of four cups were-made and
 ēk gāy chyār dur'nā-mandī pād'z'lān ān tē chyār durūn chyār
one cow four cups-in was-milked and those four cups four
 sapā-chyā tōṇḍāt vat'lān. Tavā sāp tyā-lā sāng'tāt,
serpents-of in-the-mouths were-poured. Then the-serpents him-to tell,
 'tu-lā nāngā-nī hōlav'nā kēlāy. Tū gēlyā-barōbar nāng
'thee-to the-cobra-by invitation is-made. Thou going-immediately-after the-cobra
 tu-lā hāt'kil kī, "nāng'nī-nī kasi-kāy yēvastā kēli?"
thee-to will-ask that, "the-she-cobra-by how-what arrangement was-made?"
 tā sāng. Tō tu-lā dhan-daulat dēl. Tavā tū mhan, "ma-nā
that tell. He thee-to wealth-riches will-give. Then thou say, "to-me
 tum-chī dhan-daulat na-kō. Tum-chyā hāti āng'thī hāy
your wealth-riches are-not-wanted. Your on-the-hand a-ring is
 ti ma-nā dyā." Maṅ tyā nāngān tvā lēki-tsa sāt pāt
that me-to give." Then that by-the-cobra that daughter-of seven lines
 kāḍlūn bhunḍyā gāḍ'vā-var basav'lān, āni ti-chī dhīṇḍ
having-drawn shorn (of-its-ears) an-ass-on was-seated, and her procession
 gāvāt-nā kāḍ'lān, āni ti-lā hāk'lūn lāv'lān.
through-the-village was-drawn, and her-to having-driven it-was-sent.

FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring."' Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.

[No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUN⁴BĪ DIALECT.

(DISTRICT POONA.)

SPECIMEN IV.

कोना एका मनुष्याला दोन मुलगे द्यात। त्यातला धाकला बापासनी म्हंगाला, बाबा, जो जिनगानीचा वाटा माला यायचा त्यो दे। मंग त्यानी त्याला जिनगानी वाटुन-शानी दिली। मंग थोड्या दिसानी धाकला मुलगा सर्वे जमा करुन शानी दूर देशा-मंदी गेला, आन तिथ उधळपमानी राहून आपली जिनगानी उडवली। मंग त्यानी समद खरचल्या-वर त्या देशा-मंदी मोठा काळ पडला। त्या-मुळ त्याला आडचन पडू लागली। तका त्यो त्या देशा-मंदील एका गिरस्ता-प जाउन-शानी राहिला। त्यानी तर त्याला डुकर चाराया आपल्या शेता-मंदी पाठवला। तका डुकर जी ठरफल खात त्या-वर त्यानी आपल पोट भराव आस त्याला वाटल, आन कुनी त्याला काई बी दिल नाही ॥

[No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUN'BI DIALECT.

(DISTRICT POONA.)

SPECIMEN IV.

TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā manuksā-lā dōn mul^{ga} vhata. Tyāt^{lā} dhāk^{lā}
Certain-a man-to two sons were. Them-in-from the-younger
 hāpās-nī mhaṅgālā, 'bābā, dzō jin^{gānī}-tsā vātā mā-lā yāy-tsā tyō
to-the-father said, 'father, what property-of share me-to to-come that
dē.' Maṅg tyā-nī tyā-lā jin^{gānī} vātun-sānī dili. Maṅg
you-give.' Then him-by him-to the-property having-divided was-given. Then
 thōdyā disā-nī dhāk^{lā} mul^{gā} sarvē dzamā karun-sānī dūr
a-few days-after the-younger son the-whole together having-made fur
 dēsā-mandī gēlā, ān titha udha^lpanā-nī rāhūn āp^{lī} jin^{gānī}
country-into went, and there riotousness-with having-lived his-own property
 udav^{lī}. Maṅg tyā-nī sam^{da} kharats^{lī}yā-var tyā dēsā-mandī mōṭhā
was-squandered. Then him-by all was-spent-after that country-in great
 kāl pad^{lā}. Tyā-muḷa tyā-lā ad^{tsan} padū lāg^{lī}; tavhā tyō
famine fell. On-that-account him-to difficulty to-fall began; then he
 tyā dēsā-mandīl ēkā girastā-pa dzāun-sānī rāhy^{lā}. Tyā-nī tar tyā-lā
that country-in-of one householder-to having-gone lived. Him-by then him-to
 duk^{ra} tsārāyā āp^{lī}yā sētā-mandī pāṭhav^{lā}. Tavhā duk^{ra} jī tar^{phala}
swine to-feed his-own field-in it-was-sent. Then the-swine which husks
 khāt tyā-var tyā-nī āp^{lā} pōḷ bharāva āsa tyā-lā
used-to-eat upon-that him-by his-own belly should-be-filled so him-to
 vāt^{lā}, ān kunī tyā-lā kāi-bī dila nāhī.
thought, and anyone(-by) him-to anything was-given not.

PAR'BHĪ.

The dialect of the Prabhus has been returned under different names, such as Par'bhī, Kāyasthī, Damañi, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that *u*, *l*, and *ḍ* are used as in the Dekhan. Thus, *thōḍḍē disān*, in a few days; *phār dukāl paḍ'lā*, a great hunger arose. The present tense is formed as in the Dekhan; thus, *mī mār'tō* or *mār'tāv*, I strike. The same is the case with the future in the first conjugation. Thus, *mī sāṅgēn*, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarātī words, especially in the north. The specimen is, however, relatively free from such admixture. Note the form *dilhī*, was given. Compare Gujarātī *dih'ti* and old Marāṭhī *didh'ti*.

[No. 19.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

PAR'BHĪ DIALECT.

(DAMAN, DISTRICT THANA.)

कोणी-एक माणसाला दोन पोर होती । त्यानचा लाना बापाला बोलला ।
बाबा, जो दौलतीचा भाग माला येयाचा तो दे । मग त्याजून त्याला
दौलत वाटून दिली । मग थोडे दिसान धाकटा पोर अस्क गोळा करून
दूर देसाला गेला, न तिकडे उधळपट्टी-करून अस्की दौलत घालवली । मग
त्याजून अस्क खरचल्या-वर ते देसान फार दुकाळ पडला । त्यासाठी त्याला
अडचण पडव्या लागली । तव तो ते देसानचे एके माणसा-जवळ जावून रायला ।
त्याजून ते त्याला डुकर चारव्याला त्याचे शेतान धाडला । तव डुकर जी
टरफल खात-असत त्याचे-वर त्याजून आपल पोटा भरव अम त्याला वाटलं, न
कोणी त्याला काय दिल्ल नय ॥

TRANSLITERATION AND TRANSLATION.

Kōṇī-ēk	māṇ'sā-lā	dōn	pōr	hōtī.	Tyān-tsa	lānā	bāpā-lā
Some-one	man-to	two	children	were.	Them-of	the-younger	father-to
bōl'lā,	'bābā,	ḍḍō	dāulatī-tsa	bhāg	mā-lā	yēyā-tsa,	tō dē.'
Mag	said,	'father,	which	property-of	part	me-to	coming-of,
							that give.'
							Then

tyā-dzūn tyā-lā daulat vāṭūn dilhi. Mag thōḍē disān
him-by him-to property having-divided was-given. Then few in-days
 dhāk'tā pōr aska gōlā karūn dūr dēsā-lā gēlā, na
the-younger son all together having-made far country-to went, and
 tik'dē udhal'pattī karūn askī daulat ghālav'li. Mag tyā-dzūn
there spendthriftness having-done all property was-squandered. Then him-by
 aska kharats'lyā-var tē dēsān phār dukāḷ paḍ'lā. Tyāsāthi tyā-lā
all spent-after that in-country great famine fell. Therefore him-to
 aḍ'tsan paḍ'vyā lāg'li. Tava tō tē dēsān-tsē ēkē māṇ'sā-dzavaḷ
difficulty to-fall began. Then he that in-country-of one man-near
 dzāvūn rāy'lā. Tyā-dzūn tē tyā-lā duk'ra tsār'vyā-lā tyā-tsē sētān
having-gone stayed. Him-by then him swine feed-to his in-field
 dhāḍ'lā. Tava dukar jī ṭar'phal khāt-asat, tyā-tsē-var tyā-dzūn āpla
was-sent. Then swine what husks eating-were, them-on him-by his
 pōṭ bharavā asa tyā-lā vāṭ'lā, na kōṇī tyā-lā
belly should-be-filled thus him-to it-appeared, and (by-)anybody him-to
 kāy dilla nay.
anything was-given not.

ĀG'RI.

Āg'ri has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marāṭhī in former times. The short specimen which follows will show that it is in reality the common Konkani Standard of the language. We may only note that the cerebral *l* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sag'la*, all; but *dukāl*, famine; *mar'tō*, I die, etc.

[No. 20.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKANI STANDARD.

ĀG'RI DIALECT.

(DISTRICT KOLABA.)

येका गिरिस्ताला दोन सोकरे हुते । त्यातचा धाकटा बापासला बोलला, बाबा,
जो इस्तकाचा वाटा मना येयाचा तो देस । मंग त्यानी दरव्या त्याला वाटून
देल । मंग थोरक्या दिसानी धाकटा पुतुस सगळा कवळून दूर मुलकास
जेल । आन त्याँ उदलेपना करून आपली दवलत उरवली । फुरे त्यानी
सगळे उरवल्या-वर त्या देसान मोठा दुकाल परला । त्यासाठीं त्याला अरचन
पराय लागली । तवा तो तेथल्या येका सावकारा-कड रेल । त्यानी त्याला
आपल्या सेतान डुकराँ चरयाला धारला । जी सालाँ डुकराँ खात त्यानच्या-वर
त्यानी आपली पोटा भराँवा असा त्याचे मनात आयला ॥

TRANSLITERATION AND TRANSLATION.

Yēkā giristā-lā dōn sōk'rē hutē. Tyāt-tsā dhāk'tā bāpās-lā
One householder-to two sons were. Them-among-of the-younger the-father-to
bōl'lā, 'bābā, dzō istākā-tsā vātā ma-nā yēyā-tsā tō dēs.' Mang
said, 'father, which estate-of share me-to is-to-come that give.' Then
tyā-nī daravyā tyā-lā vātūn dēlā. Mang thōr'kya disā-nī
him-by money him-to having-divided was-given. Then few days-in
dhāk'tā putus sag'lā kav'lūn dūr mulukās jēlā. Ān tayā
the-younger son all having-collected far to-country went. And there
ud'lēpanā karūn āp'li dav'lat urāli. Phurē
spendthriftness having-done his property was-squandered. Afterwards

tyā-nī sag¹lē urāilyā-var tyā dēsān mōtā dukāl par¹la; tyāsāthī
him-by all spent-being-after that in country great famine fell; that-for
 tyā-lā ar¹tsan parāy lāg¹li. Tavā tō tēthalyā yēkā sāv¹kārā-kada
him-to difficulty to-fall began. Then he there-of one rich-man-with
 rēlā. Tyā-nī tyā-lā āp¹lyā sētūn duk¹rā tsar¹yā-lā dhār¹lā.
stayed. Him-by him his in-field swine to-graze was-sent.
 Ji sūl¹ā duk¹rā khāt tyān-chyā-var tyā-nī āp¹lā pōṭ
Which husks the-swine used-to-eat them-upon him-by his belly
 bharā¹vā asū tyā-chē manāt āy¹lā.
should-be-filled thus his in-mind came.

DHAN'GARĪ.

As has already been stated Dhan'garī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum.

In Thana the Dhan'gars are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhan'garī has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhan'garī of Thana has preserved the cerebral *ḍ* after vowels, and also the cerebral *ḷ*; thus, *thōḍā*, small; *sag'ḷā*, all. The present tense is formed as in the Dekhan; thus, *mī mar'tō*, I die; *tū dētōs*, thou givest. In most respects, however, the Dhan'garī of Thana agrees with the current language of the district. Note the frequent insertion of a *y* before vowels; thus, *vyāḷā*, share; *tyō*, that, etc.

The dialect of the Dhan'gars of Janjira has a similar character. It mainly agrees with the Konkani Standard of Marāṭhī. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in *ān*, and so on. Compare *dhanyān ma-lā* (fem.) *lāv'lī*, the master applied me; *bā-na sāṅgit'lān*, the father said. On the other hand, *ḍ* is used after vowels, and the present tense is formed as in the Dekhan. Thus, *ghōḍā*, a horse; *mī khātō*, I eat; *tū khātōs*, thou eatest; *tō mhāṅg'tō*, he says; *tī mhan'tē*, she says.

In Belgaum, where Dhan'garī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāṭhī of the Konkani. *ḍ*, *ḷ*, and usually also *ṛ* are, however, used as in the Dekhan; thus, *ghōḍa*, a horse; *ḍōḷ*, an eye; *āṇi*, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, *sōn*, for *sōnā*, gold; *ghōḍ* and *ghōḍa*, a horse; *vāsar*, for *vās'rā*, calves; *tudz nāv*, thy name, and so on.

In other respects we find the usual Konkani peculiarities. Compare forms such as *yāk* and *yōk*, one; *dyōn*, two; *īs*, twenty; *hā*, I am; *hās*, thou art; *hā*, he is; *hār*, we are, etc.

The present tense is formed as in the Dekhan; thus, *mī myār'tō*, I strike.'

The short specimens which follow will show that Dhan'garī is no separate dialect. Like all eastern dialects of the Konkani it in some characteristics agrees with the Marāṭhī of the Dekhan, but is, on the whole, only the current Konkani Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkani than to the Dekhan.

[No. 21.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN^AGARĪ DIALECT.

(DISTRICT THANĀ.)

SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत। त्यातला ध्याकला आपल्या
बाला म्हनला। बा मना मालमतेचा के व्याटा देतोस ते दे मना। बान ती संपदा
त्येला वाटून दिली। मंग थोड्या दिसानी ल्यो ध्याकला ल्योक समद जमा-करून
दूर देशाला गेला; आन तिथ ज्याजन जी संपदा व्हाती ती उधळपनान सगळी
उधळली। मंग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्टकाळ पडला।
त्या-मुळ त्वेला अडचन पडू लागली। तेव्हा तो त्या मुलखात एका गिरिस्ता-
जवळ ज्याजन राहिला। त्यान त्याला आपल्या म्हशी वळाया ल्यावल। तिथ म्हशी
जो गवत-पाला खात तोच खाजन पोटा भराव असा त्यानी इच्छार केला। आन
कुनी त्याला काय दिल नाही ॥

TRANSLITERATION AND TRANSLATION.

Kunyā ēkā mān'sā-lā dōn lyōk huta. Tyāt'lā dhyāk'lā āp'lyā
Some one man-to two sons were. Them-among the-younger his
bā-lā mhan'lā, 'bā, ma-nā māl'matē-tsā kē vyātā dētōs, tē
father-to said, 'father, me-to property-of what share thou-givest, that
dē ma-nā.' Bā-na ti sampadā tyē-lā vātūn dili.
give me-to.' Father-by that property him-to having-divided was-given.
Maṅg thōdyū disā-nī tyō dhyāk'lā lyōk sam'da dzamā karūn dūr
Then few days-in that younger son all together having-made far
dēsā-lā gyēlā, ān titha jyāūn jī sampadā vhatī ti udhā|apanā-na
country-to went, and there having-gone what wealth was that spendthriftness-with
sag'li udhā'li. Maṅg tyā-na av'gha kharats'la tyā sāli tyā
all was-squandered. Then him-by all was-spent that in-year that
mul'khāt mōṭhā dusṭa-kā| pad'lā. Tyā-mu|a tyē-lā aḍ'tsan padū
in-country big bad-time fell. Therefore him-to difficulty to-arise
lāg'li. Tēvhā tō tyā mul'khāt ēkā giristā-dzava| jyāūn rāhilā.
began. Then he that in-country one householder-near having-gone stayed.

Tyā-na tyā-lā āp'lyā mhaśi vaḷāyā lyāv'la. Titha mhaśi
Him-by him-to his buffaloes to-watch it-was-applied. There buffaloes
 dzō gavat-pālā khāt tō-ts khāūn pōṭ bharīva
what grass-leaves were-eating that-even having-eaten belly should-be-filled
 asā tyā-nī ichyār kēlā. Ān kunī tyā-lā kāy dila
such him-by reflection was-made. And (by-)anybody him-to anything was-given
 nāhī.
not.

[No. 22.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(JANJIRA STATE.)

SPECIMEN II.

बिरामन जाता कासी आन वग्न पडला क्ता फासी । तवाँ बिरामनला वग्न म्हंगला, मना फासातना काड मनजे तुला कासी चांगली घडल । तवाँ बिरामनला मया आली आन त्यान वग्नला फासातना काडला । तवाँ वग्न म्हंगतो, तुला मी आता खातो । तवाँ बिरामन म्हंगला, मंगासी तू म्हंगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय कर-न्यास जाव चल । आस म्हंगून ते तिथ गेल । तवाँ बिरामन म्हसीला म्हंगला, माजा आन वग्नचा न्याय कर । तवाँ बिरामन म्हंगला च्छो वग्नला मी फासातना काडला आन आता वग्न मना म्हंगतो, मी तुला खातो । तवाँ म्हईस बिरामनास म्हनते, माज्या आंगात जवा सक्त होत्या आनि मी जवा दूद देत क्ते तवा माजा धनी माजी जतन करीत क्ता । आन आता मी म्हातारी जाले तवा धन्यान मला हारळी उपटायला लावली । तवा हित कशाची न्याय आलय । तवा वग्न म्हंगतो, बिरामना, न्याय भाला । आता तुला मी खातो । तवा बिरामन म्हंगला, खा । इतक्यात बिरामनाच्या कोला नजर पडला । तवाँ त्याला बिरामनान हाक मारली । तवाँ तो तिथ उवा हायला आन म्हंगाला, काय बोलन आसल ते तिथनच बोल । तवाँ बिरामनान आपली हाकीकत सांगितली । तवाँ कोलोबा म्हंगला, वग्न जिय फासात आडकला होता तिथ मना ने मंग काय त्या सांगन । आस म्हनून वग्न बामन आन कोला आस तिथ गेल । आन वग्न कसा फासात आडकला क्ता तो मना पाज दे । आस म्हनल्या-वर वग्न त्यास दाखविन्या करता फासा मंदी सिरला । तवा तो फासात आडकला । तवाँ कोला बिरामनास म्हंगला तू आता कासीला जा । तवा बामन चालता भाला, आन वग्नला कोलघान खाष्टा ॥

[No. 22.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(JANJIRA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Birāman dzātā Kāsi āna vagra paḍalā-vhatā phāsī.
A-brāhmaṇ was-going to-Kāsi and a-tiger had-fallen in-a-trap.

Tavā birāman-lā vagra mhaṅg^{lā}, 'ma-nā phāsāt-nā kād man'jē
Then brāhmaṇ-to the-tiger said, 'me-to the-trap-from take-out then
tu-lā Kāsi tsāṅg^{li} ghaḍal.' Tavā birāman-lā mayā āli an
thee-to Kāsi well will-happen.' Then the-brāhmaṇ-to pity came and
 tyā-na vagra-lā phāsāt-nā kād^{lā}. Tavā vagra mhaṅg^{tō},
him-by to-the-tiger in-the-trap-from was-taken-out. Then the-tiger says,
 'tu-lā mī ātā khātō.' Tavā birāman mhaṅg^{lā}, 'maṅgāsi tu
 'thee I now eat.' Then the-brāhmaṇ said, 'before-a-while thou
 mhaṅg^{lās} khāt-nāy ān ātā kasā khātōs? Tar ātā
didst-say (I-)do-not-eat and now how (thou-)eatest? Therefore now
 mhasī-dzaval nyāy kar^{nyās} dzāv^{tsal}.' Āsa mhaṅgūn tē titha
to-a-she-buffalo justice to-make let(-us)-go.' So having-said they there
 gēla. Tavā birāman mhasī-lā mhaṅg^{lā}, 'mādzā ān vagra-tsā
went. Then the-brāhmaṇ the-she-buffalo-to said, 'my and the-tiger-of
 nyāy kar.' Tavā birāman mhaṅg^{lā}, 'hyō vagra-lā mī phāsāt-nā
justice do.' Then the-brāhmaṇ said, 'this tiger-to (by-)me in-the-trap-from
 kād^{lā} ān ātā vagra ma-nā mhaṅg^{tō}, "mī tu-lā khātō."'
was-taken-out and now tiger me-to says, "I thee eat."

Tavā mhaīs birāmanās mhan^{tē}, 'mājyā āṅgāt dzavā
Then the-she-buffalo to-the-brāhmaṇ says, 'my in-body when
 sakta hōtyā āni mī dzavā dūd dēt-vhatē tavā mādzā dhanī māji
strengths were and I when milk giving-was then my master my
 dzatan karit-vhatā, ān ātā mī mhatāri dzālē, tavā dhanyān ma-lā
care doing-was, and now I old became, then by-my-master me-to
 hār^{li} up^{tāyā} lāv^{li}. Tavā hita kaśā-chī nyāy ālay.' Tavā
grass to-uproot am-applied. Then here of-what justice is-come.' Then
 vagra mhaṅg^{tō}, 'birāmanā, nyāy dzhālā. Ātā tu-lā mī khātō.' Tavā
tiger says, 'O-brāhmaṇ, justice is-done. Now thee I eat.' Then

birāman mhaṅḡ'lā, 'khā.' It'kyāt birāmanā-chyā kōlā
 brāhmaṇ said, 'eat.' In-the-meantime the-brāhmaṇ-of a-jackal
 nadzar pad'lā. Tavā tyā-lā birām'nā-na hāk mār'li. Tavā tō
 in-the sight fell. Then him-to the-brāhmaṇ-by calling was-struck. Then he
 titha ubā-rhāy'lā ān mbaṅgālā, 'kāy bōl'na āsal tō titha-na-ts
 there stood and said, 'what to-say will-be that from-there-only
 bōl.' Tavā birām'nā-na āp'li hākikat sāṅgit'li. Tavā kōlō-bā
 speak.' Then the-brāhmaṇ-by his-own account was-told. Then the-jackal
 mhaṅḡ'lā, 'vagra jitha phāsāt āḍak'lā-hōtā titha ma-nā nē, maṅḡ
 said, 'the-tiger where in-the-trap caught-was there me take, then
 kāy tyā sāṅgan.' Āsa mhanūn vagra, bāman, ān
 what that I-will-tell.' So having-said the-tiger, the-brāhmaṇ, and
 kōlā āsa titha gēla. Ān, 'vagra kasā phāsāt āḍak'lā-vhatā
 the-jackal such there went. And, 'the-tiger how in-the-trap caught-was
 tō ma-nā pāñ-dē.' Āsa mhan'lyā-var vagra tyās dākhavinyā-kar'tā
 that me-to see-let.' So on-having-said the-tiger to-him to-show-in-order
 phāsā-mandī sir'lā. Tavā tō phāsāt āḍak'lā. Tavā kōlā
 in-the-trap entered. Then he in-the-trap was-caught. Then the-jackal
 birāmanās mhaṅḡ'lā, 'tū ātā Kāśi-lā dzā.' Tavā bāman tsāl'tā
 to-the-brāhmaṇ said, 'thou now Kāśi-to go.' Then the-brāhmaṇ going
 dzhālā, ān vagrā-lā kōlhyān khāllā.
 became, and the-tiger-to the-jackal-by was-eaten.

FREE TRANSLATION OF THE FOREGOING.

A Brāhmaṇ pilgrim was going to Kāśi when a tiger was caught in a trap.

Then the tiger said to the Brāhmaṇ 'release me from the trap and then you will perform your pilgrimage to Kāśi successfully.' The Brāhmaṇ was moved with pity and released the tiger from the trap. Then the tiger said, 'I shall now eat you.' Then the Brāhmaṇ argued, 'a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision.' Accordingly they went there, and the Brāhmaṇ asked the she-buffalo to decide their dispute. The Brāhmaṇ said, 'I released this tiger from the trap and now he says he will devour me.' Then the buffalo said to the Brāhmaṇ, 'my master took care of me when I was strong and was giving him milk; but now I am grown old, and so my master has made me graze upon the rough grass. Then what room is left for justice here?' The tiger said, 'well Brāhmaṇ, the decision is given. Now I devour you.' Then the Brāhmaṇ said helplessly, 'devour.' Presently the Brāhmaṇ chanced to see a jackal and called to him loudly and the jackal stopped, saying, 'say what you have to say keeping at a distance.' Then the Brāhmaṇ told him his story. The jackal said, 'take me to the place where the tiger was entrapped, and then I will give my decision.' After this the tiger, the Brāhmaṇ, and the jackal all three went there. Then the jackal said, 'let me see how the tiger was entrapped.' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhmaṇ, 'now go your way to Kāśi.' Immediately the Brāhmaṇ set off. And the jackal fed upon the tiger.

[No. 23.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(DISTRICT BELGAUM.)

SPECIMEN III.

सकाळ पासून संध्याकाळ पर्यंतच काम । सकाळचा उठल्या बरोबर वासर सोडली । वासर सोडून मसीची वार राहिल्या त्या बद्दल दोन गडी पाठवून वशीद आनल । ते वशीद दोन तीन वशीद मिळवून मशीस घातल । तिथून पुढे ताक ठवळल । तिथून पुढे बाकरी खाऊन सात आठ आळाची लोक बलिवली । आळाची लोक वलवून कामास लाऊन बाकरी खाऊन गोरा-कडे गेलो पुना गोरा-कडे जाऊन मस पाडली । मस पाडली तर निकाल ठकली । तिथून पुना ही मरते समजून काही-तरी वशीद बगावं म्हणून दुर्गास गेलो । पुना मदकोपास गेलो, नागुरड्यास गेलो । अवशीद घेऊन तीन तास रात्रीस गरास गेलो । तिथून पुढे जेम्हून ते वग्वद मशीस पाजिवल । तुकडा खाऊन जरा पडलो । दोन तास रात्र असताना गोर सोडली । तिथून गरास आनून वासर सोडली । वासर सोडून हाता-वर बेधी बेधी बाकरी घेऊन लवकर तीर्थकुंडेस आलो । तिथून कचेरीस आलो ॥

[No. 23.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(DISTRICT BELGAUM.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Sakā| -pāsūn	sandhyā-kāl-paryant-tsa	kām.	Sakā|-tsā	uṭh'lyā
<i>Morning-from</i>	<i>evening-time-until-of</i>	<i>work.</i>	<i>In-the-morning</i>	<i>rising</i>
barōbar	vāsar	sōḍ'li.	Vāsar	
<i>on</i>	<i>young-ones-of-buffaloes</i>	<i>were-loosened.</i>	<i>The-young-ones</i>	
sōḍūn	masi-chi	vār	rāhilyā	tyā-baddal dōn
<i>having-let-loose</i>	<i>she-buffalo-of</i>	<i>afterbirth</i>	<i>remained</i>	<i>that-for two</i>
gaḍi	pāṭh'vūn	vaśid	ān'la.	Tē vaśid dōn tin
<i>servants</i>	<i>having-sent</i>	<i>medicine</i>	<i>was-brought.</i>	<i>That medicine two three</i>
vaśid	mi|'vūn	maśis	ghāt'la.	Tithūn-puḍha
<i>medicines</i>	<i>having-mixed</i>	<i>to-the-she-buffalo</i>	<i>were-administered.</i>	<i>Thence-further</i>
tāk	ḍhava|'la.	Tithūn-puḍha	bāk'ri khāūn	sāt āṭh
<i>butter-milk</i>	<i>was-churned.</i>	<i>After-that</i>	<i>bread</i>	<i>having-eaten seven eight</i>
ālā-chi	lōk	baliv'li.	Alā-chi	lōk
<i>lane-of</i>	<i>people</i>	<i>were-called.</i>	<i>Lane-of</i>	<i>people</i>
lāūn	bāk'ri	khāūn	gōrā-kaḍē	gēlō.
<i>having-applied</i>	<i>bread</i>	<i>having-eaten</i>	<i>cattle-towards</i>	<i>I-went.</i>
kaḍa	ḍzāūn	mas	pāli;	mas pāli tar nikāl
<i>towards</i>	<i>having-gone</i>	<i>she-buffalo</i>	<i>was-seen ;</i>	<i>she-buffalo was-seen then very</i>
ṭhak'li.	Tithūn	punā, 'hi	mar'tē,	sam'dzūn
<i>was-exhausted.</i>	<i>Thence</i>	<i>again, 'this</i>	<i>dies,'</i>	<i>considering something medicine</i>
bagāva,	mhaṇūn	Durgās	gēlō.	Punā
<i>should-be-found,</i>	<i>therefore</i>	<i>to-Durga</i>	<i>I-went.</i>	<i>Again</i>
Nāgur'dyās	gēlō,	av'sid	ghēūn	tin tās
<i>to-Nagurḍa</i>	<i>I-went,</i>	<i>medicine</i>	<i>having-taken</i>	<i>three hours</i>
gēlō.	Tithūn	puḍhē	jēḍzh'rūn	tē
<i>went.</i>	<i>Thence</i>	<i>afterwards</i>	<i>having-pounded (the-medicine)</i>	<i>that</i>
maśis	pājiiv'la.	Tuk'dā	khāūn	
<i>to-the-she-buffalo</i>	<i>was-caused-to-be-drunk.</i>	<i>A-piece-(of-bread)</i>	<i>having-eaten</i>	
dzarā	paḍ'lō.	Dōn	tās	rātr
<i>for-a-while</i>	<i>I-laid-(myself).</i>	<i>Two</i>	<i>hours</i>	<i>night</i>
				<i>while-remained</i>
				<i>cattle</i>

sōḍ'li.	Tithūn	garās	ānūn	vāsar	sōḍ'li.
<i>was-let-loose.</i>	<i>Thence</i>	<i>to-house</i>	<i>having-brought</i>	<i>the-young-ones</i>	<i>were-loosened.</i>
Vāsar	sōḍūn	hātā-var	bēghī-bēghī	bāk'ri	ghēūn
<i>The-young-ones</i>	<i>having-loosed</i>	<i>on-the-hand</i>	<i>quick-quick</i>	<i>bread</i>	<i>having-taken</i>
lav'kar	Tirth'kundēs	ālō,	tithūn	kachēris	ālō.
<i>soon</i>	<i>to-Tirthakund</i>	<i>I-came,</i>	<i>thence</i>	<i>to-the-court</i>	<i>I-came.</i>

FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night. As soon as I got up in the morning the young buffaloes were let loose. Then a she-buffalo had a miscarriage. Therefore two servants were sent for medicine. I mixed two or three different drugs and administered the mixture to the she-buffalo. Then I had to churn buttermilk, and then I had something to eat. Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle. I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda. I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo. Then I ate a piece of bread and went to sleep for a moment. When two hours were left of the night I let the cattle loose. Then I brought the young buffaloes to the house and let them loose. Then I took some bread in my hand and quickly went to Tirthakund and thence to the court.

BHAṆḌĀRĪ.

Bhaṇḍārī is the dialect of the Bhaṇḍāris, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral *ḍ* is usually written as in the Dekhan; thus, *paḍ^alā*, fell. It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan; thus, *tulzā sabda mī kadī-bī mōr^alā nāy*, thy word by-me at-any-time-even was-broken not. The writing of *ḍ* in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhaṇḍārī has also been forwarded from Ratnagiri. Like the specimens of Saṅgamēśvari received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhaṇḍārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī.

[No. 24.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

BHANḌĀRĪ DIALECT.

(STATE JANJIRA.)

कोनी एका मनुच्चास दोन सोकर होत । त्यातना धाकला बाबाला म्हतला, बाबा, द्रष्टकीचा जो वाटा मना यायचा हाय तो दे । मंग त्यान त्यास माल जिनगी वाटून दिली । मंग थोडक्या दिसानी धाकला मुलगा आपल समद जमा करून दूरच्या मुलखात गेला, आनि थत उदलपानाने वागून आपली सर्व संपता उधलली । मंग सगली संपता उधलल्या-वर त्या मुलखात मोठा दुकाल पडला । त्या-मुल त्याला गरिबी आली । तवाँ तो त्या मुलका-मदील एका गिरिस्ता-जवल झाला । त्यानी त्याला शेतात डुकर चरवायला पाठविला । तवाँ डुकर कोंडा खातात, त्या-वर त्यानी आपला पोट भरावाँ असा वाटलाँ आनि कोनी-बी त्याला काही द्येत नायसा भाला । मंग तो मुद्दी-वर येऊन बोलला, माज्या बाबाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक मरताँ । मी उटून आपल्या बाबा-कड जाईन आनि त्याला म्हनन बाबा, मिनी देवा-डुकड ना तुज्या-डुकड पाप केल हाय । आता या घडीशी तुजा मुलगा मी न्हव, असा माज्या मनाला आला । तू आपल्या एकाद्या चाकरा परमान मला वागव । मंग तो उटून-शेनी आपल्या बाबा-कड गेला ॥

[No. 24.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BHAṆḌĀBĪ DIALECT.

(STATE JANJIRA.)

TRANSLITERATION AND TRANSLATION.

Kōni-ēkā manukshās dōn sōk'ra hōta. Tyāt-nā dhāk'lā
Certain to-a-man two sons were. Them-in-from the-younger
 bābā-lā mhat'lā, 'bābā, ishtaki-tsā dzō vātā ma-nā yāy'tsā hāy
the-father-to said, 'father, the-estate-of what share me-to to-come is
 tō dē.' Maṅg tyā-na tyās māl-jin'gī vātūn dili. Maṅg
that give.' Then him-by to-him property having-divided was-given. Then
 thōḍ'kyā disā-nī dhāk'lā mul'gā āp'la sam'da dzamā karūn
a-few days-after the-younger son his-own all together having-made
 dūr'chyā mul'khāt gēlā, āni thata udal'panā-nē vāgūn
distant into-country went, and there prodigality-with having-behaved
 āp'li sarv sampatā udhal'li. Maṅg sag'li sampatā udhal'lyā-var
his-own all property was-squandered. Then all property having-squandered-after
 tyā mul'khāt mōthā dukāl paḍ'lā. Tyā-mula tyā-lā garibī āli.
that into-country great famine fell. Therefore him-to poverty came.
 Tavā tō tyā mul'khā-madil ēkā giristā-dzaval rhālā. Tyā-nī tyā-lā
Then he that country-in-from one householder-near lived. Him-by him-to
 śētāt ḍuk'ra tsar'vāy-lā pāth'vilā. Tavā ḍuk'ra kōṇḍā khātāt tyā-var
in-a-field swine to-graze was-sent. Then swine husk eat that-on
 tyā-nī āp'lā pōṭ bharāvā asā vāṭ'lā, āni kōni-bī tyā-lā
him-by his belly should-be-filled so it-appeared, and anyone-even him-to
 kāhi dyēt nāy'sā dzhālā. Maṅg tō suddi-var yēūn bōl'lā,
anything giving not-so became. Then he senses-on having-come said,
 'mājyā bābā-ohyā kitik tsāk'rās mhōp bhāk'ri hāy, āni mi
'my father-of how-many servants-to much bread is, and I
 bhuka mar'tā. Mi utūn āp'lyā bābā-kaḍa dzāin āni tyā-lā
by-hunger die. I having-arisen my father-to will-go and him-to
 mhanan, "bābā, mi-nī dēvā-ik'da nā tujyā-ik'da pāp kēla hāy. Ātā
will-say, "father, me-by God-against and thee-against sin done is. Now
 yā ghaḍī-sī tudzā mul'gā mi nhava, asā mājyā manā-lā ālā. Tū
this time-from thy son I am-not, so my mind-to came. Thou
 āp'lyā ēkādyā tsāk'rā par'mān ma-lā vāgav.'" Maṅg tō utūn-sēni
thy one servant like me treat.'" Then he having-arisen
 āp'lyā bābā-kaḍa gēlā.
his father-to went.

ṬHĀK'RĪ.

Ṭhāk'rī has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāṭhī current in the Dekhan and the Konkan respectively. The dialect of the Ṭhākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marāṭhī current in the Dekhan. Thus, cerebral *ḷ* and *ṇ* are usually distinguished from the corresponding dental sounds, and *ḷ* has been preserved after vowels. Compare words such as *ḷukāl*, famine; *māṇ'sā-lā*, to a man; *paḷ'lā*, he fell. The pronunciation of *ṇ* is, however, probably that of a dental *n*, for we find both *ṇ* and *n* constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 25.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀK'RĪ DIALECT.

(DISTRICT KOLABA.)

कुना माणसाला दोन मुलंग होत । त्यातला धाकटा मुलगा बाबाला
 म्हनायला, बाबा, जो काय इष्टकीचा वाटा असेल तो माझा दे । मंग बापाने
 वांटा दिला । तो समदा पैसा गुंडाकून दूर देशांत गेला । तिकड जाऊन
 समदा पैसा उधकून टाकला । मग त्या देशांत दुकाळ पडला । तवा खरचाची
 अडचण पडली । मग तिथ सावकारा-कड चाकरीस राहिला । सावकारान
 त्याला डुकर चारावयाला शेतांत पाठविला । डुकर खाऊन टरफल टाकत
 त्या-वर पोटा भरीन । त्याला कोणी काडू दिल नाही ॥

TRANSLITERATION AND TRANSLATION.

Kunā	māṇ'sā-lā	dōn	mul'ga	hōta.	Tyāt'lā	dhāk'ṭā	mul'gā
Certain	man-to	two	sons	were.	Them-among	the-younger	son
bābā-lā	mhanāy'lā,	'bābā,	dzō-kāy	ishta-kī-tsā	vāṭā	asēl	tō
the-father-to	said.	'father,	whatever	estate-of	share	will-be	that
mādzhā	dē.'	Maṅg	bāpā-nē	vāṭā	dilā.	Tō	sam'dā
mine	give.'	Then	the-father-by	share	was-given.	He	all
gundālūn	dūr	deśāt	gēlā.	Ṭik'da	dzāūn	sam'dā	paisā
having-gathered	for	to-country	went.	There	having-gone	all	money
udh'lūn	ṭak'lā.	Mag	tyā	deśāt	dukāḷ	paḍ'lā.	Tavā
having-wasted	was-thrown.	Then	that	in-country	famine	arose.	Then
khar'tsā-chī	aḍ'tsan	paḍ'lī.	Mag	titha	sāv'kāra-kada	tsāk'rīs	rāhilā.
expenditure-of	difficulty	arose.	Then	there	rich-man-with	for-service	stayed.
Sāv'kāraṇ	tyā-lā	ḍuk'ra	tsārāv'yā-lā	śētāt	pāṭhavilā.	Ḍuk'ra	khāūn
The-man-by	him	swine	feeding-for	in-field	was-sent.	Swine	having-eaten
ṭar'phala	ṭākat,	tyā-var	pōṭ	bharīn.	Tyā-lā	kōṇī	
husks	used-to-throw,	that-on	belly	(I-)shall-fill.	Him-to	(by-)anyone	
kāi	dila	nāhī.					
anything	was-given	not.					

The Thāk'rī dialect of Nasik is also closely related to the current Marāṭhī of the Dekhan. Thus, the cerebral *ḍ* and *ḷ* are both retained; compare *ghōḍā*, a horse; *paḷ*, run. The cerebral *ṇ* is occasionally changed to *n*; thus, *pānī*, water. Usually, however, we find forms such as *kōṇ*, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkani forms, such as *istav*, fire; *yēḷ*, time; *tyā-na*, by him; *ḍuk'ra*, swine; *asan*, I shall be; *jyēlā*, he went. In *tī ḍuk'ra khāt hōtē*, those swine were eating, the verb *hōtē* has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarātī.

On the whole, the Thāk'rī of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkani, as will be seen from the beginning of the Parable of the Prodigal Son which follows:—

[No. 26.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKANI STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT NASIK.)

कोण्या एका माणसाला दोन मुल व्हती । आणि त्याच्या पैकी नव-
तरणा व्हता त्यानी बापाला सांगितल की माझा हिंसा मला द्यावा । आणि
ती संपता वाटून देली । मग थोडक्या दिवसात धाकटा मुलगा व्हता, तो सर्व जमा
करून भेऊन जेला । आणि तेथे उधळपणे वागून आपली संपता उडविली ।
मग ती दवलत उडवून दिली, भिकारी भाला, म्हणजे त्या देशात दुस्काळ पडला ।
त्या मुळाना त्याला मीठी अडचण पडू लागली । तेव्हा मग तो त्या दंसातील एका
गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला शेतात पाठविला । ती डुकर
जी टरफल खात होते त्या-वर पोटा भरवे असे वाटले । आणि त्याला कोणहू काँही
दिल नाहीं । मग तो सुद्धी-वर येऊन सांगल, माझ्या बापाच्या किती मोलक्याँस
भरपुर भाकर आहे; आणि मी भुक्कन मरतो । म्या उठून आपल्या बापा-कडे जाईन
व त्याला म्हणन, ह्ये बापा, मी देवा-समोर व तुमच्या समोर पाप केल आहे ॥

[No. 26.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT NASIK.)

TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā māṇ'sā-lā dōn mula vhati. Āṇi tyā-chyā-paikī nava-
A-certain man-to two children were. And them-of-from-among fresh-and-
tar'nā vhatā tyā-nī bāpā-lā sāṅgit'la kī, 'mādzhā hisā ma-lā
young (who-)was him-by father-to it-was-told that, 'my share me-to
dyāvā.' Āṇi ti sampatā vātūn dēli. Mag thōḍ'kyā
should-be-given.' And that property having-divided was-given. Then a-few
div'sāt dhāk'tā mul'gā vhatā, tō sarv dzamā karūn jhēun
in-days the-younger son was, he all together having-done having-taken
jēlā. Āṇi tēthē udhal'panē vāgūn āp'li sampatā udavili.
went. And there with-extravagance having-lived his-own property was-squandered.
Mag ti dav'lat uḍ'vūn dili, bhikārī dzhalā, mhaṇ'jō tyā
Then that property having-wasted was-given, poor (he-)became, that-is that
dēsāt duskāl paḍ'lā. Tyā mulā-nū tyā-lā mōthī ad'tsaṇ paḍū
in-country famine fell. That on-account-of him-to great difficulty to-fall
lāg'li. Tēvhā mag tō tyā dēsātil ēkā garastā dzava! dzāun
began. Then after he that country-in one householder near having-gone
rāhilā. Tyā-na ḍuk'ra tsārñy'lā sētāt pāthavilā. Tī ḍuk'ra ji
remained. Him-by swine to-graze in-the-field he-was-sent. Those swine which
tar'phala khāt hōtē, tyā-var pōt bharāvē asē vāt'le. Āṇi
husks eating were, that-upon belly should-be-filled so it-appeared-(to-him). And
tyā-lā kōṇha kāhī dila nāhī. Mag tō suddhi-var yēun sāṅg'la,
him-to anyone anything was-given not. Then he senses-on having-come said,
'mājhyā bāpā-chyā kiti mōl'karyās bhar-pur bhākar āhē; āṇi mī
'my father's how-many to-labourers sufficient bread is; and I
bhuka-na mar'tō. Myā uṭhūn āp'lyā bāpā-kaḍē dzāin va tyā-lā
hunger-with am-dying. I having-arisen my-own father-to will-go and him-to
mhaṇan, "hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēla āhē."'
will-say, "O father, by-me God-before and of-thee before sin done is."

In Thana, Thākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarāṭī. Compare forms such as *dēi-dzō*, give; *bhuka*, with hunger; *ākhōn*, at last. The termination of the dative is usually *l*; thus, *ābbāl*, to the father; *māl*, to me; *tyād_zhal*, to him. The case of the agent of personal pronouns ends in *hān*; thus, *mahān*, by me; *tuhān*, by thee. Compare the dialectical forms *mahā*, my; *tuhā*, thy. Note the use of the particle *kari*, how? why? which corresponds to *kī nāi*, why not? namely, in colloquial Marāṭhī.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT THANĀ.)

एका मानसाला करी दोन ल्योक हुत । धाकटा ल्योक आब्बाला म्हनिला, आब्बा, माल माभ्या इष्टकाची वाँटणी वाटून देई जो । आब्बान त्याभल त्याचा वाटा वाटून देला । मग उल्ले रोजान तो धाकटा ल्योक आपला वाटा भेजून दूर मुलखात परागंदा झाला । तेंठ उधळापणान वागून सगळीं इष्टाक बोडसयिलां । तेंठ अवघा खसून टाकिल्या-वर त्या मुलखात बहूच दुकोळ पडिला । मन्हून तो बहूच भुक मरू लागला । तडू तो त्या मुलखात एका गरस्ताच्या घरी जाऊन रहिला । त्याने त्याजला शेरड चाराया शेतात धाडिला । तेंठ शेरड झाडपाला खात तसच आपुन खाव न रहावँ अस त्याचे मनात वाटलँ । त्याजला करी कोनीच अन्नाचा नख-परी देला नाहीं । आखो तो सुडी-वर येऊन म्हनिला, माभ्या अब्बाच्या घरी कवढक तरी मंजरेच गडी पोटा-भ पोटाल आन खातान, आन मा करी इकडँ भुक मरतो । इठून मा माभ्या आब्बाक जाईन आन त्याभल जाऊन सांगन, आब्बा, महान देवाचा आन तुम्हा बहूच पाप केला । ते अवढा दी महान फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुम्हा चार चाकार आहांत तसा माल ठेई जो । आखोनतो आपल्या आब्बा-कड आल ॥

[No. 27.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

THAK'RĪ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān'sā-lā karī dōn lyōk huta. Dhāk'tā lyōk ābbā-lā mhanilā,
One man-to namely two sons were. The-younger son father-to said,
 'ābbā, māl mājhyā ishtakā-chī vāṭ'ṇī vātūn dēi-dzō.' Ābbān
'father, me-to my property-of share having-divided give.' The-father-by
 tyādzhal tyā-tsā vātā vātūn dēlā. Mag ulhē rōdzān tō dhāk'tā
him-to his share having-divided was-given. Then few days-in that younger
 lyōk āp'lā vātā jhēūn dūr mul'khāt parāgandā dzhalā. Tēṭha
son his share having-taken far to-country migrating became. There
 udhalāpān vāgūn sag'lā ishtāk bōḍ'sayilā. Tēṭha av'ghā
riotousness-with having-behaved all property was-squandered. There all
 kharsūn tākilyā-var tyā mul'khāt bahū-ts dukōl padilā. Manhūn
having-spent throwing-after that in-country mighty famine arose. Therefore
 tō bahū-ts bhuka marū lāg'lā. Tāi tō tyā mul'khāt ēkā garastā-chyā
he very-much with-hunger to-die began. Then he that in-country one householder-of
 gharī dzāūn rahilā. Tyēn tyādz-lā sēr'da tsārāyā sētāt dhādilā.
in-house having-gone stayed. Him-by him goats to-lend in-field was-sent.
 Tēṭhā sēr'da dzhād'pālā khāt tasa-ts āpun khāva na
There goats tree-leaves ate thus himself-by it-should-be-eaten and
 rahavā asa tyā-tsē manāt vāt'lā. Tyādz-lā karī kōnī-ts
it-should-be-lived thus his in-mind it-appeared. Him-to namely (by-)anyone-even
 amā-tsā nakh-parī dēlā nāhī. Ākhō tō suddhī-var yēūn mhanilā,
food-of a-nail-even was-given not. At-last he senses-on having-come said,
 'mājhyā ābbā-chyā gharī kav'dhak tarī māñ'rē-tsa gaḍi pōt-bha
'my father's in-house how-many indeed hired servants belly-full
 pōṭāl ān khātān, ān mā karī ik'dā bhuka mar'tō. Iṭhūn mā mājhyā
belly-for food eat, and I namely here with-hunger die. From-here I my
 ābhāk dzāūn ān tyādzhal dzāūn sāṅgan, "ābbā, mahān Dēvā-tsa ān
to-father will-go and him-to having-gone will-say, 'father, by-me God-of and
 tudzha bahū-ts pāp kēlā. Tē av'dhā-dī mahān phēḍilā. Ātā
thy great-indeed sin is-done. That so-many-days by-me was-expiated. Now
 pun māl karī lyōk sāṅgū na-kō. Dzasa tudzha chyār tsākār
again me-to indeed son to-say not-proper-is. As thy four servants
 āhāt, tasā māl thēi-dzō." Ākhōn tō āp'lyā ābbā-kaḍa ālā.
are, so me keep." Lastly he his father-near came.

KARHĀDĪ.

Karhāḍī is the language of the Karhāḍā Brāhman. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhāḍī has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marāṭhī spoken in Satara. Cerebral *ɳ* and cerebral *ʃ* are distinguished from the corresponding dental sounds; *ɖ* is not changed to *r* after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, *mhaṇālā*, he said; *ḍukaḷ*, famine; *ghōḷā*, a horse; *tũ māṛtōs*, thou strikest, and so on.

It is possible that Karhāḍī was originally a dialect of the Marāṭhī spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as *bāpus*, oblique *bāpāśī*, a father; *āus*, a mother; *ṭeḍḍā*, oblique *ṭeḍḍāvā*, a daughter. The verb substantive is *hāy*, I am; *hās*, thou art; *hāy*, he is, and so on. Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them; and the use of the cerebral *ɳ* in forms such as *tē-ṇā*, by him.

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga; thus, *māṇsāḥ*, to a man. Besides, we also find forms such as *āpṇās*, to himself; *tēs*, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[No. 28.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀDĪ DIALECT.

(BOMBAY TOWN.)

एका मानसाः दोन मुलगे होते । तेंतला धाकटा मूल बापाशीः
म्हणाला, तुजे कडेन जाँ काय डबोलॉं हाय तेंतला जाँ काय मज येताँ ताँ
मज दे । मग बापाशीन आपले बोनवेचे वाँटे करून तेस दिले । थोड्याच
दिसांत धाकट्या मुलान जाँ काय आपणास आल्लो ताँ एकठंय केलान नी तो
मग घरान्न भादूर जाऊन लांबच्या एका गाँवास हायला । आणी तेंत तेणा
जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेच कडे काय नायसाँ
भालाँ तेधवाँ त्या गाँवांत मोठा दुकळ पडला आणि तेस खावेस जेकेस
मिळे-ना-साँ भालाँ । तेधवाँ तो त्या गाँवांतल्या एका सावकाराचे हीं हायला ।
तेणा तेस आपले मळेंत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुंडा

खार्दत तो सुद्धाँ खाजन तो पोट भरास बघी पण तेस कोणी काय दिलाँ नाय । तेवाँ तेचे डोळे उघडले आणि तेस वाटलाँ माझे बापाशीचे हीं कितकी मानाय़ाँ: पोटभर खाजन उरं इतकी भाकरी मिळते आणि मी असा उपाशी मरतोँ । मी आताँ उठून बापाशी-कडे जाईन नी बापाशी: सांगेन कीं मी देवाची चूक केली हाय नी ती तुजे समोर । तेवाँ तुम्हा मूल म्हणास मज योग्यता नाई । तर आताँ तूँ मज मानाया सारखा घरांत थेव । मग तो तेथेन उठून बापाशीचे हीं आला । बापाशीन येताना तेस दुरनु जडतला नी तेस तेची दया आली नी तेणा धावत जाजन तेच्या गळेस वेंग मारलीन नी त्याचा मुका घेतलान । तेव्हाँ मुलान बापाशी: म्हटलान कीं मी तुज्या समोर देवाचा अपराध केलाय आणि तुम्हा मूल म्हणून घेवेची योग्यता मज हायली नाई । तर तूँ आताँ मज आपला मानाया सारखा थेव । मग बापाशीन मानाय़ाँ: साद घातलान नी सांगितलान एक चकोटसा पोशाख आणा नी छेस घाला, आणि छेचे हातांत घालास एक मुदी नी पायांत घालास जुताँ द्या । आणि आमी जेवुयाँ आणि मग मौज मारयाँ । कारण हा माभा मूल मेलला तो आज जिवा भालाय आणि नायसा भालला तो आज मज गावला ॥

[No. 28.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀPI DIALECT.

(BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ēkā māṇ"sāh dōn mul"ḡē hōtē. Tēnt"lā dhāk"tā mūl bāpāsīh
One man-to two sons were. Them-in-from younger son father-to
 mhaṇālā, 'tujē kaḍēn dzā-kāy ḍabōlā hāy, tēnt"lā dzā-kāy madz
said, 'of-thee at whatever property is, that-in-from whatever me-to
 yētā tā madz dē.' Mag bāpāśin āp"lē bōnāvō-tsē vāṭē
comes that me-to give.' Then the-father-by his-own property-of divisions
 karūn tēs dilē. Thōdyā-ts disāt dhāk"tyā mulān
having-made to-them were-given. A-few-only in-days the-younger son-by
 dzā-kāy āp"nās allā tā ēk"thāy kēlān nī tō mag gharān-nu
whatever to-him came that together was-made and he then house-from
 bhāir dzāūn lāmb"chyā ēkā gāvās rhāy"lā. Āṇi tēnta tē-nā
out having-gone distant one to-village lived. And there him-by
 dzā-kāy hōtā tyā-chī vāṭ-lāv"lin. Mag dzēdh"vā tē-tsē-kaḍē kāy
whatever was that-of was-squandered. Then when him-of-with anything
 nāy"sā dzhālā tēdh"vā tyā gāvāt mōthā dukal pad"lā, āṇi tēs khāvēs
not-as became then that into-village great famine fell, and to-him to-eat
 dzēvhēs miḷō-nā-sā dzhālā. Tēdh"vā tō tyā gāvāt"lyā ēkā sāv"karā-tsē
to-dine was-not-got-so became. Then he that village-in-of one rich-man-of
 rhī rhāy"lā. Tē-nā tēs āp"lē maḷēt ḍuk"rā rākhās dhād"lān.
in-house lived. Him-by to-him his-own into-field swine to-tend it-was-sent.
 Tēdh"vā ḍuk"rā dzō kuṇḍā khāit tō suddhā khāūn tō pōṭ bharās
Then the-swine which husks ate that even having-eaten he belly to-fill
 baghī, paṇ tēs kōṇī kāy dilā nāy. Tēvā tē-tsē ḍōḷē
would-see, but to-him (by-)anyone anything was-given not. Then his eyes
 ughaḍ"lē, āṇi tēs vāṭ"lā, 'mādzhe bāpāśi-tsē rhī kit"ke
opened, and to-him it-appeared, 'my father-of in-house how-many
 mānāyāḥ pōṭ-bhar khāūn urē it"ki bhāk"rī miḷ"tē, āṇi
to-servants belly-full having-eaten would-be-spared so-much bread is-got, and
 mī asā upāśī martō. Mī ātā uṭhūn bāpāśi-kaḍē dzāūn
I thus without-food die. I now having-risen father-to will-go
 nī bāpāśīh sāṅgēn kī, "mī Dēvā-chi tsūk kēlī hāy, nī ti
and father-to will-tell that, "by-me God-of fault made is, and that

tudzē samōr, tēvā tudzhā mul mhaṇās madz yōgy^atā nāī. Tar
of-thee before, then thy son to-be-called me-to fitness is-not. Then
 ātā tū madz manāyā sār^akhā gharāt thēv." ' Mag tō tēth^ana
now thou me-to a-servant like into-house keep." ' Then he *from-there*
 uṭhūn bāpāśi-tsē rhī āli. Bāpāśin yētā-nā tēs
having-risen father-of to-house came. The-father-by while-coming to-him
 dur-nu bait^alā, nī tēs tē-chī dayā āli, nī tē-nā
from-a-distance was-seen, and to-him his compassion came, and him-by
 dhāvat dzaūn tē-chyā gaḷēs vēng mār^alin, nī tyā-tsā mukā
running having-gone of-him to-neck embracing was-struck, and his kiss
 ghēt^alān. Tēvā mulān bāpāśih mhaṭ^alān kī, 'mi tujyā
was-taken. Then the-son-by the-father-to it-was-said that, '(by-)me of-thee
 samōr Dēvā-tsā ap^arādh kēlay, āpi tudzhā mūl mhaṇūn ghēvē-chī
before God-of sin done-is, and thy son having-said taking-of
 yōgy^atā madz rhāy^alī nāī. Tār tū ātā madz āp^alā mānāyā
fitness me-to remained not. Then thou now me-to thy-own a-servant
 sār^akhā thēv.' Mag bāpāśin mānāyāñh sād ghāt^alān nī sāngit^alān,
like keep.' Then the-father-by servants-to, word was-put and it-was-told,
 'ēk tsakōṭ-sā pōsākh ānā nī hyēs ghālā, āpi hyē-tsē hātāt ghālās
'one excellent dress bring and to-this put, and of-this on-the-hand to-put
 ēk mudī nī pāyāt ghālās dzutā dyā. Āpi āmī jēvuyā āpi mag
one ring and on-the-feet to-put shoes give. And we let-dine and then
 maudz mār^ayāñ. Kāraṇ hā madzhā mūl mēl^alā, tō ādz jivā
merry let-make. Because this my son was-dead, he to-day alive
 dzhālāy; āpi nāy^asā dzhāl^alā, tō ādz madz gāv^alā.
has-become; and lost had-become, he to-day me-to was-found.'

GHĀṬĪ.

Ghāṭī is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhī of that area. Thus, the cerebral *ḷ* is preserved after vowels, and the cerebral *ḷ* is not always changed to *l*; compare *ghōḷā*, a horse; *ḷōḷā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mī ḍātō*, I go; *tū ḍātōs*, thou goest.

The verb substantive forms its present tense as in the Konkan; thus, singular, 1, *hāy*; 2, *hais*; 3, *hāy*; plural, 1, *hāū*; 2, *hāy'sā*; 3, *hāy'ti*. The form *hāy'sā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *ḍātōyā*, he goes; *dyētōyās*, thou art giving; *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghāṭī is simply a form of the Konkan Standard of Marāṭhī.

[No. 29.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT.

(DISTRICT KOLABA.)

यका मानसाला दोन ल्याक कृत । आन धाकला ल्याक बाला म्हनाला,
बाबा, माज्या वाटनीची जिनगानी माला दो । आन वान आपली जिनगानी
त्येसनी वाटून-शानी दिली । आन लै दीस काई जाल नाहीती इकल्या मंदी
धाकल्या ल्याकान समद यका जागी गोळा केल आन यका दूर देसाला निघून-
शानी गेला, आन तय आपली जिनगानी समदी काटल तम खर्च करून गमा-
वली । आन समदी खर्चल्या-वर त्या देसा-मंदी दांडगा दुकल पडला, आन त्येची
उपास-मार चालली । आन त्यो मंग त्या देसच्या यका पांढरपणा-कड जाऊन
चाकरी हायला । आन त्येन त्येला आपल्या शेता-मंदी डुकर पोसाया लावला ।
आन डुकर ठरपाल खात ती खुशाल खाऊन त्येन आपल प्वाट भरून घेतल असत ।
का म्हनाल, तर त्येला कोनी-बी कायी दोई-ना । आन मग त्येला मूद आली आन
म्हनाला माज्या बाच्या रोजगाच्या-मंदी कैकानाला प्वाट भरून उर इकती भाकर
मिलतीया, आन मी भुका मरतोया । मी आता उटून-शानी वा-कड जाऊन
त्येला म्हनन, बाबा देवाचा मी गुना आन तुज्या म्होर केल, आन तुजा ल्याक
म्हनून घ्याया सारखा बी मी नाही । तर तू मला रोजगाच्या सारखा ठेव । आन
त्यो उटून आपल्या वा जवळ आला ॥

[No. 29.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT.

(DISTRICT KOLABA.)

TRANSLITERATION AND TRANSLATION.

Yakā	mān'sā-lā	dōn	lyāk	vhata.	Ān	dhāk'lā	lyāk	bā-lā
One	man-to	two	sons	were.	And	the-younger	son	father-to
mhanālā,	'bābā,	mājyā	vāṭ'nī-chī	jin'gānī	mā-lā	dyē.'	Ān	
said,	'father,	my	share-of	property	me-to	give.'	And	
bān	āp'li	jin'gānī	tyēs-nī	vāṭūn-sānī	dili.	Ān	lai	
the-father-by	his-own	property	them-to	having-divided	was-given.	And	many	
dīs	kāi	dzāla	nahīti	ik'tyā	mandi	dhāk'lyā	lyākūn	sam'da
days	some	became	not	that-much	in	the-younger	son-by	all
yakā	dzāgi	gōlā	kyēla	ān	yakā	dūr	dēsā-lā	
one	in-place	collected	was-made	and	one	far	country-to	
nighūn-sānī	gyēla.	Ān	tatha	āp'li	jin'gānī	sam'di		
having-departed	he-went.	And	there	his-own	property	all		
vhāṭ'la	tasa	kharts	karūn	gamāv'li.	Ān			
it-seemed-(to-him)	thus	spending	having-made	was-squandered.	And			
sam'di	kharts'lyā-var	tyā	dēsā-mandi	dāṇḍagā	dukāl	paḍ'lā,		
all	spending-after	that	country-in	mighty	famine	fell,		
ān	tyē-chī	upās-mār	tsāl'li.	Ān	tyō	maṅg	tyā	dēs'chyā
and	his	starvation	began.	And	he	then	that	country-of
yakā	pāṇḍhar-pēsū-kada	dzāūn	tsāk'ri	rhāy'lā,	ān	tyēn		
one	citizen-near	having-gone	in-service	remained,	and	him-by		
tyē-lā	āp'lyā	sētā-mandi	duk'ra	pōsāyā	lāv'lā.	Ān		
him	his	fields-in	swine	to-feed	was-employed.	And		
duk'ra	ṭar'pāl	khāt	tī	khuśāl	khāūn	tyēn	āp'la	
swine	husks	were-eating	those	gladly	having-eaten	him-by	his	
pvāt	bharūn	ghēt'la	as'ta ;	kā,	mhanāl,			
belly	having-filled	taken	would-have-been ;	why,	(if-)you-will-say,			
tar	tyē-lā	kōnī-bī	kāi	dyēi-nā.	Ān	mag		
then	him-to	anyone-even	anything	would-not-give.	And	then		
tyē-lā	sūd	āli,	ān	mhanālā,	'mājyā	bā-chyā	rōdz-gāryā-mandi	
him-to	sense	came,	and	he-said,	'my	father-of	servants-among	

kaikānā-lā pvāt bharūn ura ik^{ti} bhākar mil^{tiyā},
several-to belly having-filled might-be-spared } so-much bread is-got,
 ān mī bhukā mar^{tōyā}. Mi ātā uṭūn-sānī bā-kaḍa dzāūn
and I hungry am-dying. I now having-arisen father-to having-gone
 tyē-lā mhanan, "bābā, Dēvā-tsā mī gunā ān tujyā mhōr
him-to will-say, "father, God-of by-me sin and thee before
 kyēlā. Ān tudzā lyāk mhanūn ghyāyā sār^{khā} bī mī nāhī.
was-done. And thy son having-said to-take worthy even I am-not.
 Tar tū ma-lā rōdz-gāryā sār^{khā} ṭhēv." ' ' Ān tyō uṭūn
Then thou me servant like keep." ' ' And he having-arisen
 āp^{lyā} bā dzaval ālā.
his father near came.

SAṄGAMĒŚVARĪ.

Saṅgamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kuḍālī, the northernmost dialect of Kōṅkaṇī.

Specimens of Saṅgamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Saṅgamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkan Standard must be current in that district. Thus, we find *pāṇi sir^alā*, the water entered, where *sir^alā* is the Konkan form corresponding to *śir^alā* in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp. 33 and 64.

For our knowledge of Saṅgamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkan Standard of Marāṭhī. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

E and *o* are apparently both long and short, as is the case in Kōṅkaṇī. The short pronunciation must be inferred from writings such as *dikil*, for *dēkil*, even ; *hutā*, for *hōtā*, was.

Cerebral *ḷ* after vowels remains, as is also the case in Kōṅkaṇī ; thus, *ghōḷā*, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in *ā* ; thus, *hā*, this ; *tā*, that ; *ḍā*, who.

The verb substantive forms its present as follows,—singular, 1, *hāy* ; 2, *hāy^s* ; 3, *hāy* ; plural, 1, *hāv*, 2, *hāv* ; 3, *hāt*. Similarly the present tense of finite verbs is *mī mār^atā(y)*, I strike ; 2, *mār^atāy^s* ; 3, *mār^atāy* ; plural, 1, *mār^atāv* ; 2, *mār^atāv* ; 3, *mār^atāy^t*, and *mār^atāt*.

In these forms, as in all other essential points, Saṅgamēśvarī closely agrees with the Konkan Standard of Marāṭhī, as will be seen from the specimen which follows.

[No. 30.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

SANGAMESVARI DIALECT.

(BOMBAY TOWN.)

एका मनुष्यास दोन लेक व्हते । आनी त्यांतला धाकटा आपल्या बापास
 म्हनाला, बाबा तुमच्या जिनगीचा जा हिंसा माभ्या वांटणीस येल ता मला देस ।
 मग त्यान त्यासनी आपल्या जिनगीची वांटणी करून दिली । आनी मग थोड्याच
 दिसांत धाकट्या लेकान आपला सगला पैसा अडका गोला केलान नी परागंदा
 झाला । तिकड त्यान आपला सगला पैसा अडका ख्यालगिरी करून घालवलान ।
 आनी जवां तिरकीस म्हाग झाला तवां त्या देसांत मोटा दुकल पडला नी ह्यास
 उपास पडूं लागल । मग त्या गांवांतल्या एका समरत गिरेस्ता जवल गेला नी
 त्या गिरेस्तान ह्यास डुकरं चारायास शेता-वर धाडलान, नीडुकरं जा कुंडा
 खायत ता खाजन दिकील हान्यास ता राजी झाला पन त्यास कोन काय
 देय-ना । जवां सुदी-वर आला तवां ता बोलला माभ्या बाबाच्या घरांत किती
 कामकरी पोट-भर खातायत नी दुसऱ्यांस घालतायत नी मी हतं भुकन मरतां ।
 मी उठून बापसा-कडे जायन नी त्यास म्हनन बाबा तुज्या डोल्यां समुर मी परमेसराचं
 पाप केलं नी लोकांनीं मला तुजा लेक म्हनावं अशी काय आतां माजी लायकी नाय ।
 तवां आतां मला घरांत कामकऱ्या सारखा रावायस ठेव । असं म्हनून ता ततन उठला
 नी बापसा-कडे आला । त्याच्या बापसान त्यास लांब असतांना पाचलान नी
 त्यास दया आली नी धांवला नी त्यास मिठी मारलान नी त्याचा मुका घेतलान ।
 मग लेकान बापास सांगितलान बाबा तुज्या देकत मी परमेसराचं पाप केलं ।
 तवां आतां मला तुजा लेक म्हनून घ्यायची सरम वाटते । पन बापसान गड्यास-
 नी सांगितलान अरे ह्यास चांगल्यांत चांगलीं-सीं कापडे न्हेसायास देसा नी ह्याच्या
 हातांत आंगठी घाला नी पायांत घालायस पायतन देसा नी पोटभर खावन पिवन
 आजचा वकत मजा मारा । कारन हा माजा लेक मेला व्हता ता आज जिता
 झाला सांडला व्हता ता आज मला गवसला । तवां ते आनंदांत गरक झाले ॥

त्याचा थोरला लेक मल्लेंत व्हता । ता घरा जवल जवां येतोय तवां
 त्यास गानं नाचनं ऐकायस आलें । तवां त्यान एका गड्यास साद घातलान नी

हे काय म्हनून इचारलान । तवाँ त्या गद्यान सांगितलान तुजा भाव आलाय नी ता कुशाल परत आलाय म्हनून हा सन तुज्या बापसान केलान । तवाँ त्यास कोप आला नी ता घराँत काय जायना म्हनून बापूस भायर आला नी त्याच्या इनवऱ्या करायस लागला । लेकान बापसास परत बोलनँ केलान बाबा आज इतकीं वर्सें मी तुज्या कड खपतीं नी तुजा हुकूम कही मोडला नाय । असँ असून तूँ मला सोबत्याँ-बरोबर बसून पोस्त करायस एक शेलडुँ सुद्दाँ दिलैस नायस । नी ज्यानँ तुजा सगला पैका रांड-मंदीं घालवलान ता हा तुजा लेक आल्या-बराबर त्याच्या नावान सन करतोस । त्या-वर बापूस लेकास बोलला तूँ माजे जवल रोजचा असतोस नी जँ काय माजँ तँ तुजँच । पन आपुन सर्वांनी आनन करावा हेँ चांगलँ हाय । कारन हा तुजा भाव मेलला क्ता ता जिता भाला नी जा सांडला क्ता ता पुना गावला ॥

[No. 30.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

SAṄGAMEŚVARĪ DIALECT.

(BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ekā manushyās dōn lēk vhatē. Ānī tyāt'lā dhāk'tā
Certain to-a-man two sons were. And them-in-from the-younger
 āp'lyā bāpās mhanālā, 'bābā, tujhyā jin'gī-tsā dzā hisā
his-own to-father said, 'father, thy property-of which share
 mājhyā vāt'nīs yēl tā ma-lā dēs.' Mag tyā-na tyās-nī āp'lyā
my to-share will-come that me-to give.' Then him-by to-them his-own
 jin'gī-ohī vāt'nī karūn dili. Ānī mag thōdyā-ts disāt
property-of division having-made was-given. And then a-few-only in-days
 dhāk'tyā lēkūn āp'lā sag'lā paisā-ad'kū gōlā kōlān
the-younger by-son his-own entire money-and-other-things together was-made
 nī parāgandā dzhālā. Tik'da tyā-na āp'lā sag'lā paisā-ad'kū
and vagrant he-became. There him-by his-own entire money-and-other-things
 khyāl-girī karūn ghālav'lān; ānī dzavā tir'kis mhaḡ
licentiousness having-done was-squandered; and when to-a-pie wanting
 dzhālā tavā tyā dēsāt mōtā dukal pad'lā nī hyās upās
he-became then that in-country great famine fell and to-this fasting
 padū lāg'la. Mag tyā gāvāt'lyā ēkā sam'rat girēstā-dzaval
to-fall began. Then that village-in-from one rich householder-near
 gēlā; nī tyā girēstān hyās duk'rā tsārāyās sētā-var dbād'lān;
went; and that by-householder to-this swine to-graze the-field-to it-was-sent;
 nī duk'rā dzā kuṇḍā khāy't tā khāūn dikil rhānyās tā rājī
and swine which husks ate that having-eaten even to-live he ready
 dzhālā, pan tyās kōn kāy dēy-nā. Dzavā sudi-var
became, but to-him anyone anything would-give-not. When senses-on
 ālā tavā tā bōl'lā, 'mājhyā bābā-chyā gharāt kitī kām-karī pōt-bhar
came then he said, 'my father's house-in how-many workers belly-full
 khātāy't nī dus'ryās ghāl'tāy't, nī mī hatā bhukan mar'tā. Mī
eat and to-others give, and I here by-hunger die. I
 uṭhūn bāp'sā-kadē dzāy'n nī tyās mhanan, "bābā, tujyā dōlyā
having-arisen father-to will-go and to-him will-say, "father, thy eyes

samur mi Par'mēs'rā-tsā pāp kēlā ni lōkā-nī ma-lā tudzā
before by-me God-of sin was-done and the-people-by me-to thy
 lēk mhanāvā aśi kāy ātā māji lāy'ki nāy. Tavā ātā ma-lā
son it-should-be-said such what now my fitness is-not. Then now me-to
 gharāt kām-karyā sār'khā rābāy's thēv.' Asā mhanūn tā tata-na
in-the-house a-worker like to-labour keep.' So saying he from-there
 utb'lā ni bāp'sā-kadē ālā. Tyā-chyā bāp'sān tyās lāmb astā-nā
arose and father-to came. His father-by him distant while-he-was
 pāhy'lān ni tyās dayā āli ni dhāv'lā ni tyās miṭi
it-was-seen and to-him pity came and he-ran and to-him embracing
 mār'lān ni tyā-tsā mukā ghēt'lān. Mag lēkān bāpās
was-struck and his kiss was-taken. Then by-the-son to-the-father
 sāngit'lān, 'bābā, tujyā dēkat mi Par'mēs'rā-tsā pāp kēlā.
it-was-said, 'father, thy in-presence by-me God-of sin was-done.
 Tavā ātā ma-lā tudzā lēk mhanūn ghyāy-chi saram vāt'tē.' Pan
Then now. me-to thy son having-said taking-of shame appears.' But
 bāp'sān gadyās-nī. sāngit'lān, 'arē, hyās tsāng'lyāt tsāng'lī-sī
by-the-father to-the-servants it-was-told, 'O, to-this good-among good-such
 kāp'lē nhesāyās dēsū; ni hyā-chyā hātāt āng'thi gālā ni pāyāt
clothes to-wear give; and of-this in-hand a-ring put and on-feet
 ghālāy's pāy'tana dēsā; ni pōṭ-bhar khāv'n-piv'n ādz-tsā
to-put sandals give; and belly-full having-eaten-and-drunk to-day-of
 vakat madzā mārā. Kāran, hā mādzā lēk mēlā vhatā, tā ādz
time merriment make. Because, this my son dead was, he to-day
 jītā dzhālā; sūnd'lā hutā, tā ādz ma-lā gavas'lā.' Tavā tē ānandāt
alive became; lost was, he to-day me-to is-found.' Then they in-joy
 garak dzhālē.
absorbed became.

Tyā-tsā thōr'lā lēk malyēt vhatā; tā gharā-dzaval dzavā yētōy
His eldest son in-the-field was; he house-near when came
 tavā tyās gūnā nāts'nā aikāy's ālā. Tavā tyā-na ēkā gadyās
then to-him singing dancing to-hear came. Then him-by one to-servant
 sād ghāt'lān ni, 'hē kāy?' mhanūn itsār'lān. Tavā tyā
word was-put and, 'this what?' saying it-was-asked. Then that
 gadyān sāngit'lān, 'tudzā bhāv ālāy, ni tā kuśāl parat ālāy
by-servant it-was-told, 'thy brother is-come, and he safe back is-come
 mhanūn hā san tujyā bāp'sān kēlān.' Tavā tyās kōp ālā,
therefore this festival thy father-by is-made.' Then to-him anger came,
 ni tā gharāt kāy dzāy-nā. Mhanūn bāpūs bhāy'r ālā
and he in-the-house at-all would-not-go. Therefore the-father out came

ni tyā-ohyā inav^{nyā} karāy's lāg^{lā}. Lēkān bāp'sās . parat
and him-of entreaties to-make began. The-son-by to-the-father in-return
 bōl'nā kēlān, 'bābā, ādz it^{kī} varsā mi tujyā-kaḍa khap^{tō} ni
speech was-made, 'father, to-day so-many years I of-thee-near labour and
 tudzā hukūm kaddi mōḍ^{lā} nāy. Asā asūn tū ma-lā
thy order ever was-broken not. This being by-thee me-to
 sōb^{tyā}-barōbar hasūn pōst karāy's ōk sēl^{dū} suddā dilās
friends-with sitting a-feast to-make one small-goat even was-given-by-thee
 nāy's. Ni jyā-nā tudzā sag^{lā} paikā rāṇḍ-mandī ghālav^{lān} tā
not. And whom-by thy all money harlots-among has-been-spent that
 hā tudzā lēk ālyā-barābar tyā-ohyā nāvān san kar^{tōs}.
this thy son came-as-soon-as of-him in-the-name a-festival makest.'
 Tyā-var bāpūs lēkās bōl^{lā}, 'tū mādze-dzaval rōdz-tsā as^{tōs}
Upon-that the-father to-the-son said, 'thou me-with always art
 ni dzā-kāy mādzā tē tudzā-ts. Pan āpun sarvā-ni ānan
and whatever mine-(is) that thine-alone-(is). But us all-by joy
 karāvā hē tsūng^{lā} hāy. Kāran, hā tudzā bhāv mēl^{lā} vhatā,
should-be-made this good is. Because, this thy brother dead was,
 tā jitā dzhālā; ni dzā sāṇḍ^{lā} vhatā, tā punā gāv^{lā}.
he alive has-become; and who lost was, he again is-found.'

BĀNKŌṬĪ.

The variety of Saṅgamēśvari spoken by Muhammadans is usually called Bānkōṭī, i.e., strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Saṅgamēśvari. The pronouns 'that' and 'who' are, however, *tō* and *dzō*, respectively, and the present tense of finite verbs is formed as in the Dekhan; thus, *mī mār'tō*, I strike.

The Hindōstānī suffix *vālā* is used to form nouns of agency; thus, *sēt'vālā*, a cultivator; *dukān'vālā*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 31.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

कोन एका मानसास दोन मुलंग होते । आनि त्या-पैकीं धाकटा आपल्या बापास म्हतला, बाबा, आमच्या मालमत्त्या-पैकीं जो हिंसा माज्या वाड्याचा आसल तो मला द्यावा । आनि त्यान आपली मालमत्ता त्यांजला वाटून-शान दिली । फुडे थोड्या दिसांनीं त्या धाकड्या मुलाची जी काय दृष्टक होती ती सगली गोला करून-शानि तो एका दूर द्यासा-मदीं गेला । थिते चैनी-बाजी-मदीं सगली आपली दौलत घालवली । जवां आपली सगली दौलत त्यान घालवली, तवां त्या द्यासात मोटा दुकल पडला । आनि तो भिकारी झाल्या-मुले त्यास खाया-पिया मिले-नाय-सां झालां । आनि त्या द्यासा-मदीं याका शारात जाऊन-शानि एकदा गिरस्ता-कडे तो चाकरीस झाला । त्या गिरस्तान आपली डुकरां राखाय त्याला आपल्या शाता-मदीं धाडला । आनि ते येलस डुकरां जां भुसकाट खात होतीं तां जरी त्याला कोनी दिलां असतां तरी तां खान्यास तो तयार होता ॥

[No. 31.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Kōn ēkā mān'sās dōn mul'ga hōtē. Āni tyā-paikī
Certain one to-man two sons were. And them-from-among
 dhāk'tā āp'lyā bāpās mhat'lā, 'bābā, ām-chyā māl'mattyā-paikī
the-younger his-own to-father said, 'father, our property-from-among
 dzō hisā mājyā vātyā-tsā āsal tō ma-lā dyāvā.' Āni
what share my share-of may-be that me-to should-be-given.' And
 tyān āp'li māl'mattā tyādz-lā vātūn-sān dilī. Phudē
by-him his-own property them-to having-divided was-given. Afterwards
 thōdyā disā-nī tyā dhāk'tyā mulā-chī jī-kāy ishtak hōtī tī sag'li
a-few days-in that younger son-of whatever estate was that all
 gōlā karūn-sāni tō ēkā dūr dyāsā-madī gōlā. Thitē
together having-made he one distant country-into went. There
 chainī-bāji-madī sag'li āp'li daulat ghālav'li. Dzavā āp'li sag'li
luxurious-living-in all his-own property was-wasted. When his-own all
 daulat tyān ghālav'li, tavā tyā dyāsāt mōtā dukal paḍ'lā; āni
property by-him was-wasted, then that country-in great famine fell; and
 tō bhikāri dzhalyā-mulē tyās khāyā-piyā milē-nāy-sā
he beggar having-become-owing-to to-him to-eat-and-to-drink was-got-not-thus
 dzhālā. Āni tyā dyāsā-madī yākā śārāt dzāūn-sāni ēkyā
it-became. And that country-into one in-town having-gone one
 girastā-kadē tō tsāk'ris rhālā. Tyā girastān āp'li duk'rā
householder-near he for-service remained. That householder-by his-own swine
 rākhāy tyā-lā āp'lyā sātā-madī dhād'lā. Āni tē-yēlas duk'rā
to-keep him-to his-own field-into was-sent. And at-that-time the-swine
 dzā blus'kāt khāt hōtī tā dzari tyā-lā kōnī dilā astā
which husks eating were that even-if him-to (by-)anybody given had-been
 tari tā khānyās tō tayār hōtā.
still that to-eat he ready was.

BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkarī or Kāthōḍī, which is originally a Bhil dialect closely related to Khāndēśī, but has now been so much influenced by Marāṭhī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārli. The Vārli, as also the Kātkarīs, are said to be more like the Bhils than the Kōḷis. Their dialect is still more influenced by Marāṭhī than Kātkarī.

Lastly there are three small dialects in Thana, *viz.*, Vād'val, Phuḍ'gī, and Sāmvēḍī, which still have preserved many of the characteristic features of Gujarātī Bhili.

KĀTHŌḌĪ OR KĀTKARĪ.

The Kātkarīs are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the terra japonica, or *khair* tree. Their dialect is sometimes called Kātkarī and sometimes Kāthōḍī or Kātvaḍī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

Khundesh	110
Thana	44,500
Jawhar State	450
Janjira State	700
Kolaba	30,940
TOTAL	<u>76,700</u>

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthōḍī must be derived from a form of speech closely related to Khāndēśī. The influence of the surrounding Marāṭhī dialects has, on the other hand, been so strong that the speech of the Kātkarīs all over the Konkan now looks like a form of Marāṭhī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*; thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marāṭhī of the Konkan, while the suffix agrees with Khāndēśī and Gujarātī. The Marāṭhī form in *tsā* is also used; thus, *mājyā bā-chyā tsāk'rā-lā*, to the servants of my father. Similarly we find *gharā-mā* and *gharāt*, in the house; *sōh'rā* and *sōh'rē*, sons; *mā-nā*, my; *tu-nā*, thy; and *tujhyā samōr*, before thee; *tō*, that, and *yē(ghōḍā)*, this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *āhā*; 2, *āhās*; 3, *āhā*; plural, 1, *āhāv*; 2, *āhā*; 3, *āhāt* and *āhāt*. The past tense is 1, *hat(ā)*; 2, *hat(ā)*; 3, *hatā*; plural, 1, *hatāv*; 2, *hatā*; 3, *hatāt* or *hutāt*. Another base *hī* occurs in forms such as *hīnā*, he was; *hīnāt*, they were; *hī-hīna* and *hīn*, having been. Besides, we often meet with Marāṭhī forms such as *hōtā*, he was.

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, *mā dzāhā*, or *dzātā-hā*, I go; *mā marā-hā*, I die; *tē khapahant*, they work. This seems to be the regular present tense. Other forms are *kuḥas*, thou beatest; *rahas*, thou livest, he lives; *yēha* and *yēhē*, he comes, *vāṭēha*, it appears. Compare Khāndēśī *maras*, present singular of *mar-na*, to die.

The past tense is formed as in Khāndēśī; thus, *gyā*, he went; *ānā*, he came; *rah'nā*, and *rah'nā-hā*, he lived; *aḍ'tsan paḍ-nī*, difficulty arose; *yē kōnā-pasūn ikat lūdās*, from whom did you buy this? *mā pāp karā-hā*, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are *khāi-nā*, having eaten; *vāṭihīn*, having divided; *ihīn*, having come; *māl'matū sōpi ḷākī*, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthōḍī is now, to a great extent, that of a Marāṭhī dialect, but that the originally different character is still easily recognised.

[No. 32.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KĀTHŪPI DIALECT.

(DISTRICT KOLABA.)

SPECIMEN I.

एके बाहासला दोन सोहरा होतात। त्यांतला लहान सोहरा बाहासला इसा आख, बा आपला काय आहाँ त्यांतला वाटा माला दे। मंग त्यानी वाटीहीन दिना। मंग तो पैसा लीहीन दूर मुलुखांत ग्या। त्यानी तिकडे जाहीन सारा पैसा उडवा। आनि तठ दुकाल पडना। तठ त्यानी अडचन पडनी। तधवाँ त्या-पा काँहीं नाहीं। मंग तो सवकारा-कड चाकरी रहाना। त्यान इसा आखाँ डुकराँ चारुला ज। तठ खावला काय नाहीं। तवाँ डुकराँ खावूनाँ टाकत तो फोल मा खावू रहाँ, इस त्यानी मनात आनँ। त्याला कोनी काही ओपेलँ नाहीं। मंग तो शुद्धि-वर आना। माने बासने घर बहु गडी खपहंत, त्याँला पोठभर भाकर मिळह। मा भुकेने मराहाँ। मा उटीन बाहाँस-कड जाईन बाहाँस मा आखीन बा मा बाहासनी देखत देवानी उलट पाप कराहाँ। आता-पसून तुना सोहरा मा नाहीं। माला गद्या-सारा ठयेव। इसा म्हणून तो त्यान बाहास-कडे ग्या। तो दूर होता ते त्याला बासनी हेरा। त्याने मनांत वाडूट वाटना। तो धावदी ग्या आनी त्यानी बगडीला मिठी मारी बाहासनी त्याला गुळा दिना। मंग बाहास-ला सोहरा आख, बा मातुभ्या-समूर देवानी उलट पाप कराहाँ। आताँ माने बाहासना माला नाव आखुला लाज वाटेह। बा गद्याला म्हने, ज नी माने सोहराला चकोट अंगरखा घाल। त्यान हतांत आंगुठली घाल, आनि त्यानी पायमाँ जोडा घाल। मंग आपण सगळे जण खाँव नी सण करूँ। कारण माना सोहरा मरनेल तो जिवा थीना; तो गयल तो आना। मंग ते सण करूँ लागनात ॥

ओढ्यांत वडील सोहरा शेतांत होता। तो आपले घर आना तो हेरे गाना नी नाच होता। त्यान गद्याला बाहारा आनि गद्याला सोद होता, ईँ काय। मंग गडी आँख तुना भाजस आना, आनि बासला व्येस रीतिन भेटना, म्हणून तठ मोठी जेवणावळ घालीही। तो रागीना घरांत जा नाही। त्याना बास बाहेर इहीन त्याला समजवला लागना। मोठ्या सोहऱ्यानी बाहासला आँखाँ, ईँ हेर,

ओढा वर्सा तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नाहीं । तरी माने मैतरा बरोबर मयी खुशाली करी म्हणुन बोकड्या अम्हाँस दिव्हेल नाहीं । आनि तुनी धाकटे सोह्यानी जिंदगी कसविणी बरोबर नाहीं लागना नी उडावी टाकी, त्यासाठी ओढी मोठी जिवणावळ कसा करीस । तेधवां बाहासनी सोहराला आखाँ, सोहरा, तूँ माने पाटी नेहमी आहाँस, माना काय आहाँ ती सगळा तुनाच आहाँ । मजा करवाँ हसवाँ खेळवाँ हूँ करूला हता । कारन तुना भाऊस मरना हता तो जिवा श्रीहीन आना; जो गयेल तो आताँ साँपडना ॥

[No. 32.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌPĪ DIALECT.

(DISTRICT KOLABA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkē bāhās-lā dōn sōh^arā hatāt. Tyāt^alā lahān sōh^arā bāhās-lā
One father-to two sons were. Them-among the-younger son father-to
 isā ākha, 'bā, āp^alā kāy āhā, tyāt^alā vātā mā-lā dyē.' Maṅg
so said, 'father, ours what is, that-in-from share me-to give.' Then
 tyā-nī vātihīn dinā. Maṅg tō paisā lihīn dūr mulukhāt
him-by having-divided was-given. Then he money having-taken far in-country
 gyā. Tyā-nī tik^adō dzāhīn sārā paisā ud^avā. Āni taṭha dukal
went. Him-by there having-gone all money was-squandered. And there famine
 paḍ^anā. Taṭha tyā-nī aḍ^atsan paḍ^anī. Tadhavā tyā-pā kāhī nāhī.
arose. There him-of difficulty arose. Then him-near anything was-not.
 Maṅg tō sav^akārā-kaḍa tsāk^ari rahā-nā. Tyā-na isā ākhā, 'duk^arā
Then he a-rich-man-with in-service stayed. Him-by so it-was-said, 'swine
 tsāru-lā dza.' Taṭha khāva-lā kāy nāhī. Tavā, 'duk^arā khāi-nā
feeding-for go.' There eating-for anything was-not. Then, 'the-swine having-eaten
 ṭakat, tō phōl mā khāi rahā,' isā tyā-nī manāt ānā.
used-to-throw, that husk I having-eaten stay,' so his in-mind came.
 Tyā-lā kōnī kāhī ōpēlā nāhī. Maṅg tō sūddhi-var ānā. 'Mā-nē
Him-to by-anyone anything was-given not. Then he senses-on came. 'My
 bās-nē ghar bahu gaḍī khapahant; tyā-lā pōt-bhar bhākar mīḷaha.
father's in-house many servants working-are; them-to belly-full bread is-got.
 Mā bhukē-nē marāhā. Mā uṭīn bāhās-kaḍa dzāin bāhās mā ākhīn,
I hunger-with dying-am. I will-arise father-to will-go father-to I will-say,
 "bā, mā bāhās-nī dēkhat Dēvā-nī ulaṭ pāp karāhā. Ātā-pasūn'
"father, (by-)me father-of in-sight God-of against sin done-is. Now-from
 tu-nā sōh^arā mā nāhī. Mā-lā gadyā-sārā ṭhyēv.'" Isā mhaṇūn tō tyā-na
thy son I am-not. Me servant-like keep.'" So having-said he his
 bāhās-kaḍē gyā. Tō dūr hatā tē tyā-lā bās-nī hērā. Tyā-nē manāt
father-to went. He far was then him the-father-by it-was-seen. His in-mind
 vāiṭ vāt^anā. Tō dhāv^adī gyā ānī tyā-nī bag^adī-lā mīṭhī mārī
bad appeared. He running went and him-by ribs-to embracing was-struck

bāhās-nī tyā-lā guḷā dinā. Maṅg bāhās-lā sōh^{ra} ākha, 'bā, mā
the-father-by him-to kiss was-given. Then the-father-to the-son said, 'father, (by-)me
 tujhyā-samūr Dēvā-nī ulaṭ pāp karahā. Ātā mā-nē bāhās-nā mā-lā nāv
thee-before God-of against sin done-is. Now my father-of me-to name
 ākhu-lā lāj vāṭcha.' Bā gadyā-lā mhanē, 'dza nī mā-nē sōh^{ra}-lā
to say shame seems.' The-father servant-to said, 'go and my son-to
 tsakōṭ aṅgar^{khā} ghāl. Tyā-na hatāt āṅguṭh^{li} ghāl, āni tyā-nī pāy-mā
good robe put. His on-hand ring put, and his feet-on
 dzōḍā ghāl; maṅg āpaṇ sag^{lō} dzaṇ khāṇ nī saṇ karū. Kāraṇ
shoes put; then we all men will-eat and holiday will-make. Because
 mā-nā sōh^{ra} mar^{nēl}, tō jivā thīnā; tō gayēl, tō ānā.' Maṅg tē saṇ
my son had-died, he alive became; he had-gone, he came.' Then they holiday
 karū lāg^{nāt}.
to-make began.

Ōḍhyāt vaḍil sōh^{ra} sētāt hatā. Tō āp^{lō} ghar ānā, tō hērē,
In-the-meantime elder son in-field was. He his-own house came, he saw,
 gānā nī nāts hatā. Tyā-na gadyā-lā bāh^{ra} āni gadyā-lā sōda-hatā,
singing and dance was. Him-by servant-to it-was-called and servant-to asked-was,
 'ī kāy?' Maṅg gaḍi ākha, 'tu-nā bhāūs ānā, āni bās-lā byēs
'this what?' Then the-servant said, 'thy brother came, and father-to good
 rīti-na bhēṭ^{nā}, mhaṇūn tathā mōṭhī jēv^{nāvaḷ} ghālī-hī.' Tō rūgīnā,
way-in met, therefore there great feast put-is.' He got-angry,
 gharāt dzā nāhī. Tyā-nā bās bāhēr ihīn tyā-lā sam^{dzav}-lā lāgⁿ ā
in-house went not. His father out having-come him to-entreat began.

Mōṭhyā sōh^{ryā}-nī bāhās-lā ākhā, 'ī hēr, ōḍhā varsā tu-nī tsāk^{ri}
The-elder son-by the-father-to it-was said, 'this see, so-many years thy service
 kari; tu-nī gōsṭ mā kadī mōḍēl nāhī. Tarī mā-nē mait^{rā} barōbar
was-done; thy word I ever broke not. Yet my friends with
 mayī khuṣālī kari mhaṇūn bōk^{dyū} āmhās dīnhēl nāhī. Āni tu-nī
by-me merriment may-be-made therefore goat to-us was-given not. And thy
 dhāk^{tē} sōh^{ryā}-nī jind^{gi} kas^{bini} barōbar nādī lāg^{nā} nī uḍāvi
younger son-by property harlots with connection was-made and having-squandered

tākī, tyāsāṭhī ōḍhī mōṭhī jēv^{nāvaḷ} kasā karis?' Tēdhavā bāhās-nī
was-thrown, him-for so-great big feast how is-made?' Then the-father-by
 sōh^{ra}-lā ākhā, 'sōh^{ra}, tū mā-nē pāṭī nēh^{mī} āhās, mā-nā kāy āha
the-son-to it-was-said, 'son, thou me-of with always art, mine what is
 tī sag^{lā} tu-nā-ts āhā. Madzā kar^{vā} has^{vā} khē^{vā} ī karū-lā hatā.
that all thine-only is. Feast to-make to-laugh to-play this to-do was.

Kāran tu-nā bhāūs mar^{nā} hatā, tō jivā thīhīn ānā; dzō gayēl,
Because thy brother dead was, he alive having-become came; who had-gone,
 tō ātā sāpad^{nā}.
he now was-found.

[No. 33.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KĀTHŌPĪ OR KĀTKARĪ DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

A TALE.

दोन दोस एकेच वाटन संगत जाहँव । त्याना नदरमा एक आखल पडनेल । त्यामा एक बिहीनी एका भाडा-वर चढनेल, आन भाडाच्या खांद्यामा आपना जीव जगवा दपना । बीसरा आपल्या एकल्याच्यान अखला समोरानी नीबाव लागार नाहा, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा । त्यान मरुना ठोंग लीदाना कारन त्यान ऐकीला व्हाता, आखल मुरदाना सीवत नाहा । तो पडना आहा ती आखल त्याच्या डोयपा आनी आन त्याना काळीज कान आन नाक गुंदवा पर त्या मानसान हालवेल, नाही, दम धीर रहना, आन ती आखल तो मरी-गई ये ध्यानमा लीदा । ती आखल हेरी गई । ती आखल दुर पडनी पीहीला मानूस भाडा-वरून खाल उतरना आन बीसयाना आखा, आखल तुज्या कानामा काय गुंदव इती । तो आखा, मी त्याना तोंड तुज्या काना-पा हेरा । त्याना दोसदार बोला, त्यामा मोठासा दपाडा नाहा । त्यान वडाच आखा, जा मानूस कासनीमा आहा ता आपल्या बचावाचा ईचार करवाहा आन आपल्या दोसदाराना फसवाहा ये लोकासी संगत करवा नाही ॥

TRANSLITERATION AND TRANSLATION.

Dōn dōs ēkē-ts vāt-na saṅgat dzāhāv. Tyā-nā nadar-mā ēk
Two friends the-same way-by in-company were-going. Them-of sight-in one
 āsval paḍ'nēl. Tyā-mā ēk bihīnī ēkā dzhādā-var tsadh'nēl, ān dzhādā-chyā
bear fell. Them-in one fearing one tree-on climbed, and the-tree-of
 khāndyā-mā āp'nā jiv dzag'vā dap'nā. Bis'rā āp'lyā ēk'lyā-chyān
the-branches-in his-own life to-save hid. The-second his-own by-self-alone
 asvalā samōrānī nibāv lāgār nāhā, āsā hērānī dzaminī-var
of-the-bear in-front protection would-occur not, so seeing the-ground-on

paḍ'nā ān mar'nā-nā nimit lidā. Tyā-na maru-nā ḍhōng lidā-nā
fell and death-of pretence was-taken. Him-by dying-of pretence taking-of
kāran, tyān aikēlā-vhātā, āsval mur'dā-nā sivat nāhā. Tō paḍ'nā-āhā
reason, by-him heard-was, bear a-corpse-to touching not-is. He fallen-was
ti āsval tyā-ohyā ḍōy-pā ānī ān tyā-nā kālīṇḍz kān ān nāk
that bear his head-near came and his heart ears and nose
gand'vā, par tyā mām'sān hāl'vōl nāhī, dam dhari rah'nā,
smelled, but that by-man it-was-moved not, breath having-held he-remained,
ān ti āsval tō marī-gaī yē dhyān-mā lidā. Ti āsval hēri
and that bear then dead-is this mind-in was-taken. That bear having-seen
gaī. Ti āsval dur paḍ'nī, pīhilā mānūs .ḍzhāḍā-varūn khāl utar'nā
went. That bear far went, the-first man the-tree-from-on down alighted
ān bis'ryā-nā ākhā, 'āsval tujyā kānā-mā kāy gundava batī?' Tō
and the-other-to said, 'the-bear thy ear-in what whispering was?' He
ākhā, 'mī tyā-nā tōṇḍ tujyā kānā-pā hērā.' Tyā-nā dōs'dār bōlā, 'tyā-mā
said, 'I his mouth thine ear-near saw.' His friend said, 'that-in
mōthā-sū dapāḍā nāhā. Tyān vadā-ts ākhā, ḍzā mānūs kās'nī-mā
so-great a-secret was-not. Him-by so-much was-said, what man diffently-in
āhā tā āp'lyā batsāvā-tsū iehār kar'vāhā ān āp'lyā dōs'dārā-nā
is then his-own protection-of thought should-be-made and his-own friends-to
phas'vāhā yē lōkā-sī saṅgat kar'vā nāhī.'
should-be-deceived such people-with company should-be-made not.'

FREE TRANSLATION OF THE FOREGOING.

THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, throw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'

[No. 34.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KĀTHŌDĪ OR KĀTKARĪ DIALECT.

(DISTRICT THANA.)

SPECIMEN III.

किन्या एका मानसाला दोन सोहरा हुतात । त्यातला धाकला बाहासला आखूला लागनाहा, बा मानी काय दौलत वाव्याला येजनी ती मानी माला वाटा करी दे । मा वाडूलाँच राहाँहा । मग त्यान्या बानी त्याला दौलत वाटी दिनी । मंग थोडक्या दिसानी धाकला सोहरा सगळी दौलत लीहीन दूर देसामा गेहा, आन तठ उधळपनान रहीन सगळी दौलत खपवी टाकी । मग त्यानी सगळा खर्ची टाकात मागून त्या देसामा मोठा काळ पडना । त्यामुळ त्याला अडचन पडूला लागनी । तवा तो त्या देसामा एका गरस्ता जवळ जाई रहना । त्या गरस्तानी त्याला डुकर चारूला आपल्या शेतामा घालवाहा । तठ त्याला वाटनाहा डुकरा जी टरफल खाहात तिच खाहीन पोट भरवाँ । दुसर त्याला कोनी काही ओपेल नाही । मग तो सुधी-वर इहीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या घरी जबर मंजूरक्या पोट भराहाँ न मा अठ भुक्न मराहाँ । मा आता मान्या बास-कड जायन न त्याला आखीन, बा, मा तुना न देवाना बहु अपराद कराहाँ । तूँ माला आता-पासून सोहरा नको आखशील । मा तुना गडी तुन्या गड्यामा रहीन, न पोट भरीन । तुन्या गड्यामा माला ठेव । मग तो उठीहीन आपल्या बास-कड गेहा । त्यान्या बाहासनी त्याला दुरूच हेराहा न त्याच्या पोटामा रवंदकू लागनाहा । आन धाँवदी जाहीन त्याना गळामा मीठी घालीही, आन त्याना बगडीमा बगडी घालीन त्याला गुळा दीनाहा ॥

[No. 34.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌPĪ DIALECT.

(DISTRICT THANĀ.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mām'sā-lā dōn sōh'rā hutāt. Tyāt'lā dhāk'lā bāhās-lā
Some one man-to two sons were. Them-among the-younger the-father-to
 ākhū-lā lāg'nā-hā, 'bā, mā-nī kāy daulat vātyā-lā yēū-nī tī mā-nī
to-say began, 'father, my what property share-to is-to-come that mine
 mā-lā vātā kari dē; mā vāilā-ts rāhā-hā.' Mag tyā-nyā bā-nī
me-to share having-made give; I separate shall-live.' Then his father-by
 tyā-lā daulat vātī dinī. Maṅg thōd'kyā disā-nī dhāk'lā
him-to property having-divided was-given. Then few days-in the-younger
 sōh'rā sag'li daulat lihi-na dūr dēsā-mā gēhā, ān taṭha
son all property having-taken far country-in went, and there
 udha!panān rahī-na sag'li daulat khap'vī ṭākī. Mag tyā-nī
riotously having-lived all property having-spent was-thrown. Then him-by
 sag'lā kharchī ṭākāt māgūn tyā dēsā-mā mōṭhā kāl
all having-spent was-thrown afterwards that country-in great famine
 pad'nā. Tyā-muḷa tyā-lā ad'tsan padū-lā lāg'nī. Tavā tō tyā dēsā-mā
fell. Therefore him-to difficulty to-fall began. Then he that country-in
 ēkā garastā dzavaḷ dzāi rah'nā. Tyā garastā-nī tyā-lā dukar tsārū-lā
one householder near having-gone lived. That householder-by him swine to-tend
 āp'lyā śētā-mā ghāl'vā-hā. Taṭha tyā-lā vāt'nā-hā, duk'rā jī ṭar'phal
his field-in sent-was. There him-to it-appeared, swine which husks
 khāhāt ti-ts khāhi-na pōṭ bhar'vā; dus'ra tyā-lā kōnī
ate that having-eaten belly should-be-filled; else him-to (by-)anybody
 kāhī ōpēl nāhi. Mag tō suddhī-var ihī-na āp'lyā jīvā-lā
anything given was-not. Then he senses-on having-come his mind-to
 ākhū-lā lāgānā, 'mā-nyā bāpā-nyā ghari dzabar mandzūr-karyā
to-say began, 'my father's in-house a-great-many labourers
 pōṭ bharā-hā, na mā aṭha bhuka-na marā-hā. Mā ātā mā-nyā
belly fill, and I here hunger-with dying-am. I now my
 bās-kada dzāy'n na tyā-lā ākhin, "bā, mā tu-nā na Dēvā-nā
father-to will-go and him-to will-say, "father, by-me thee-of and God-of

bahu ap'rād karā-hā. Tū mā-lā ātā-pāsūn sōh'rā nakō ākh'sil. Mā
much sin done-is. Thou me-to now-from son not will-say. I
 tu-nā gaḍi tu-nyā gadyā-mā rahin na pōṭ bharin. Tu-nyā
thy servant thy servants-among will-live and belly will-fill. Thy
 gadyā-mā mā-lā thēv." " Mag tō uṭhihin āp'lyā bās-kada gēhā.
servants-among me keep." " Then he having-risen his father-to went.
 Tyā-nyā bāhās-nī tyā-lā durū-ts hērā-hā, na tyā-chyā pōṭā-mā
His father-by him far-even seen-was, and his belly-in
 ravandaḷū lāg'nā-hā, ān dhāṇ'di dzāhin tyā-nā gaḷā-mā mīṭhi ghāli-
to-move it-began, and running having-gone his neck-on embracing put-
 hī ān tyā-nā baḡ'dī-mā baḡ'di ghāli-na tyā-lā guḷā dinā-hā.
was and his neck-on neck having-put him-to kiss given-was.

VĀRLĪ.

The Vārlis are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Mokhada, Murbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Vārlis have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Vārlis of the Dangs speak a Bhil dialect, founded on Gujarāṭī.

The Vārlis of Thana are also Bhils, and their language must originally have been of the same kind as other Bhil dialects and Khāndēśī. In the course of time it has, however, been so largely influenced by Marāṭhī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarāṭī.

According to the District Gazetteer the Vārlis have a tendency to shorten the words, and say for instance *kōṭ dās*, instead of *kōṭhē dātōs*, where are you going? Moreover, they use some peculiar words such as *nāng-ñē*, to see. The specimen received from Thana corroborates these statements. *Nāng*, see; *nāngūn*, having seen, occur, and an instance of the so-called shortening of words is *vichār*, he asked, for which the fuller Marāṭhī form is *vichār'lā*.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marāṭhī of Poona, and, lastly, there is an admixture of Gujarāṭī.

Ḍ is used as in the dialects of the Northern Konkani in many cases where Standard Marāṭhī has *ē*; thus, *tatha*, there; *paḍ'lā*, it fell; *ḍuk'ra*, swine; *sāṅgan*, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, *tyāt-sī*, from among them; *tēnhā*, by him; *dēvā-tsē*, and *dēvā-chyā*, *gharā*, in God's house; *āhā*, *āha*, and *āhē*, is.

The aspirates are sometimes irregularly used; thus, *asāmī-na davad'lā*, the man sent him; *maṅgh*, afterwards; *dilhā* and *dilā*, given; *tēnhā* and *tyān*, by him.

In the inflection of nouns we find typical Konkani forms such as *bās-lā*, to a father; *bhās*, a brother; *ḍuk'ra*, swine, etc.

On the other hand, *ṇ*, *ḷ*, and *ḍ* are used as in the Dekhani. Thus, *mān'sā-lā*, to a man; *dukāl*, famine; *paḍ'lā*, he fell. In *milat*, meeting, however, *ḷ* is substituted for *ḷ* as in the Northern Konkani.

The Gujarāṭī element is chiefly seen in the vocabulary. Compare *bijā*, another; *pōtē*, by himself; *tyā-nē*, his; *marēl*, dead; *ḍarā*, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 35.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VĀRLĪ DIALECT.

(DISTRICT THANA.)

एका माणसाला दोन पोयरे होते। त्यातशी लहाना बासला विचार, बा इस्तेलाचा भाग जो माला येल तो दे। मंघा बानी इस्तेलाचा भाग सरखा वाँटून दिल्ला। मंघा थोडके दीसानी लहाना पोयरा असघ लांब बिंजे गावांत घेन गेला। मंघ तथ जाजन असघ इस्तेल उधळून टाकला। मंघा तेन्ह असघ खर्चून टाकल्या-वर तथ मोठा दुकाळ पडला। तैशी त्याला हाल पडलें। त्या-खाल तो तथचे एका असामी-जवळ जाजन रहला। ते असामीन त्याला डुकर चाराया त्याच्या शेतांत दवडलें। तड्ड डुकर टरफल खात ती पोते खाजन पोट भराव असं त्याला वाटलें। पण त्याला कोणी काँहीं दिलें नाहीं। तड्ड त्याची सुद जरा वलली न बोलला। माझे बासचें घरां कोठेक मजुराना खाया मिलत आहं नमी भुकेचा फार आभदलत आहं। मी अथशी माझे बा-कडे जाईन न त्याला सांगन, बा मी देवाचें उलटां न तुम्हे पुढां पाप केला आहे। आथशीं तुम्हा पोयरा मी आहे अस तूसमजशीं नको। तुम्हा मी एक चाकरुच जसा आहं ॥

[No. 35.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARLI DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lā dōn pōy'rē hōtē. Tyāt-sī lahānā bās-lā
One man-to two sons were. Them-in-from the-younger father-to
vichār, 'bā istēlā-tsā bhāg dzō mā-lā yēl tō dē.' Maṅghā
asked, 'father estate-of share which me-to shall-come that give.' Then
bā-nī istēlā-tsā bhāg sar'khā vātūn dilhā. Maṅghā thōd'kē
father-by estate-of share like having-divided was-given. Then few
disā-nī lahānā pōy'rā as'gha lāmb bindzē gāvāt ghēn
days-in the-younger son all far another to-village having-taken
gēlā. Maṅgh tatha dzāun as'gha istēl udh'lūn tāk'lā.
went. Then there having-gone all estate having-squandered was-thrown.
Maṅghā tē-nhā as'gha khartsūn tāk'lyā-var tatha mōthā dukal
Then him-by all having-spent being-thrown-after there great famine
paḍ'lā. Tai-sī tyā-lā hāl paḍ'lā. Tyā-khāl tō tath-tsē ōka
fell. Therefore him-to distress fell. That-under he there-of one
asāmi-dzava! dzāun rah'lā. Tē asāmi-na tyā-lā duk'ra tsāriyā
person-near having-gone stayed. That person-by him-to swine to-feed
tyā-chyā sētāt davad'lā. Tai duk'ra tar'phal khāt tī
his in-field it-was-sent. There swine husks used-to-eat them
pōtē khāun pōt bharāva asā tyā-lā vāt'lā. Paṇ
himself-by having-eaten belly should-be-filled thus him-to it-seemed. But
tyā-lā kōṇī kāhī dilā nāhī. Tai tyā-chī sud
him-to (by-)anybody anything was-given not. Then his consciousness
dzarā val'li na bōl'lā, 'mādzhē bās-tsē gharā koḍhēk
somewhat was-turned and he-said, 'my father-of in-house how-many
madzura-nā khāyā milat āhā, na mī bhukē-tsā phār ābh'dalat āhā. Mī
servants-to to-eat got is, and I hunger-of much perishing am. I
ath-sī mādzhē bā-kaḍē dzāin na tyā-lā sāṅgan, "bā, mī
here-from my father-to will-go and him-to will-say, "father, (by-)me
Dēvā-tsē ul'tā na tudzhē puḍhā pāp kēlā āha. Ātha-sī tudzha pōy'rā mī
God-of against and thee before sin done is. Now-from thy son I
āhē asa tū samadz'sī nakō. Tudzhā mī ēk tsākaru-ts dzasā āhā."'
am thus thou wilt-consider not. Thy I one servant-on'y like am."

VĀD'VAL.

The Vādvals are one of the sub-tribes of the Pāchkaṣī Kuṇ'bis. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassin, Mahim, and Dahanu. Like the rest of the Pāchkaṣī they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāṭhī of the Central and Northern Konkan. The cerebral *ḍ* is not, however, changed to *r* after vowels; thus, *ghōḍā*, a horse. The cerebral *ṇ* is often written, but seems to be pronounced as a dental, *n* being often written instead; thus, *pāṇī*, water; but *kōṇī*, anyone. The cerebral *ḷ* is used as in the Dekhan; thus, *dōḷā*, an eye; *mīḷ'ā*, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vād'val shares with several Bhil dialects. The most important ones are as follows:—

Ch becomes *s* or *ś*; thus, *sākar*, a servant; *sānd*, moon; *sār*, four.

S and *ś* become *h*, i.e., probably the sound of *ch* in 'loch.' Thus, *hōna*, gold; *bah*, sit; *hāṅat'la*, it was said; *hēt*, field; *hēmbār*, hundred. The *s* of the genitive suffix *sā* usually becomes *h* and is often dropped altogether; thus, *bābā-hā*, *bābā-yā* and *bābā-ā*, of the father; *tyā gāvśā dukān'dārā-hyā mērsan*, from a shopkeeper in the village. Compare the Bhil dialects of Chhota Udepur, etc.

II is regularly dropped; thus, *āth*, a hand; *āy*, he is. Forms such as *hāy*, he is; *hōtā*, he was, are, however, also met with, and *h* is perhaps in reality a feeble *h*-sound, a kind of *spiritus lenis*.

Ordinary Marāṭhī forms occasionally also occur; thus, *sāt*, seven; *vīs*, twenty; *pannās*, fifty.

Most of the common characteristics of the current language of Thana occur in this dialect. Thus we find *a* in many places where the dialects of the Dekhan have *e*; compare *dila*, it was given; *lāg'la*, they began.

The Anunāsika is usually dropped; thus, *barī māh'na*, good men; *tyāt-na*, from among them.

The case of the agent usually ends in *n*; thus, *bābān*, by the father; *tyān*, by him; *mīn* and *mīna*, by me.

The genitives of the personal pronouns are *māā*, *māyā*, *māy*, my; *tuā*, *tuwā*, thy; *ām-sā*, our; *tum-sā*, your.

The verb substantive is *hāy*, or *āy* in all persons of the singular; the plural forms are 1, (*h*)*āt*, 2, *āhā*, *āt*, 3, (*h*)*āt*. The past tense is 1, (*h*)*ōtāv*, *ōtā*, 2, *hōtā*, 3, *hōtā*; plural, *hōtē*.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, *mār'tāy*, I strike; 2, *mār'tē*, 3, *mār'tē*, plural 1, *mār'tāv*, 2, *mār'tā*, 3, *mār'tāt*. 'You go' is *tumī dā*.

The past tense is regularly formed; thus, *gēlāv* or *gēlā*, I went, 2, *gēlā*, 3, *gēlā*; plural 1, *gēlāv*, 2, *gēlē*, 3, *gēlē*.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, *ālāy*, he has come; *gēl'tār*, I have gone; *mēl'tā*, he had died. A curious form is *paḷ'lōā*, he was lost.

Future forms are *ahēn*, I shall be; *sāllān*, I shall go; *hāṅgēn*, I shall say; *mārihīl*, thou wilt strike, etc.

Some forms and words are Gujarātī and not Marāṭhī; thus, *sā*, i.e. *chha*, six; *mērē*, near; *pōtē-hī* (*bāy'kō*), one's own (woman), wife; *bhukē*, with hunger; *pōt' bharācō*, the belly should be filled; *tyāt-na*, from among them, etc.

The mixed character of the dialect will be seen from the short specimen which follows.

[No. 36.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VĀD'VAḌ DIALECT.

(DISTRICT THANA.)

एका माहणाला दोन पोर होती। त्यातन धकला बाबाला बोलला, बाबा माय वाझ्याअ इम्हेक माला दे। मग त्यान त्याला इम्हेक वाटून दिला। मग थोड्या दिहात धकला पोर जकल हावटून लांब गेला, आन त्याला पैसा उडवाया लागला। मग त्यान जकल खपईल्या-वर त्याला मग घणा दुकाळ पडला। त्या-करताँ त्याला आडसण पडली। तवा तो तटनन एकाये मेरे जाऊन रेयला। त्याला त्यान डुकर साराला त्याया हेतात धडल। तवा डुकर जी ठरफल खात आहत त्या-अरती त्यान माये पोठ भरावो अह त्याला वाटल। आन कोनी त्याला काय दई नाय। मग तो हुदी-वर आला-न बोलला माया बाबाया घरा साकराला कवडी-रोटी आय। पण आते मी भुके मरतय। मी उठून बाबाया-तय साळान आन त्याला हांगेन, वो बाबा, मिन आबाला वेगळ व तुया मेरे पाप केल। आता तुआ होकरा बोलाया मी घटत नाय। माला एका साकरा हारक ठेव। मग तो उठला-न बाबाया मेरे गेला। तो लांब अहे आवड्याँत त्याआ बाबा त्याला बगून कळवळला। मग त्यान धव-मारली अन त्याआ गळ्याला अटी मारली व त्याआ मुका घेटला। मग पोर त्याआ बोलला, बाबा, मी आबाला वेगळ व तुया मेरे पाप केल। आता तुवा होकरा बोलाया मी घटत नाय। पण बाबान साकराला हांगतल। बर आंगड आणून याआ आंगात घल आणि याआ हातात वाकडा घल आणि पाया-मंद जोडा घल। मग आपण जकले जाण खावन हौस करू। कारण यो माआ पूत मेलता तो पुन जिता जाला, व पडलोआ तो मिळला। तवा ते मजा करू लागल ॥

[No. 36.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VĀP^aVAḤ DIALECT.

(DISTRICT

TRANSLITERATION AND TRANSLATION.

Ēkā mäh^anā-lā dōn pōr hōtē. Tyāt-na dhak^alā bābā-lā
One man-to two sons were. Them-among-of the-younger father-to
 bōl^alā, 'bābā, māy vātyāa iṣṭēk mā-lā dē.' Mag tyān tyā-lā iṣṭēk
said, 'father, my share-of estate me-to give.' Then him-by him-to estate
 vātūn dila. Mag thōdyā dihāt dhak^alā pōr dzak^ala
having-divided was-given. Then few in-days the-younger son all
 hāv^atūn lāmb gēlā, ān tayālā paisā ud^avāyā lāg^alā. Mag
having-collected far went, and there money to-squander began. Then
 tyān dzak^ala khapāilyā-var, tayālā mag ghaṇā dukāl paḍ^alā.
by-him all being-spent-after, there then mighty famine fell.
 Tyā-kar^atā tyā-lā āḍ^asaṇ paḍ^ali. Tavā tō taṭ^anan ēkā-yē mērē
Therefore him-to difficulty fell. Then he there-of one-of near
 dzaūn rēy^alā. Tyā-lā tyān ḍukar sārā-lā tyā-yā hētāt
having-gone stayed. Him-to by-him swine feeding-for his in-field
 dhaḍ^ala. Tavā ḍukar jī ṭar^aphal khāt āhat tyā-ar^ati tyān, 'mā-yē
it-was-sent. Then swine which husks eating were them-with by-him, 'my
 pōṭ bharāvō,' aha tyā-lā vāt^ala. Ān kōnī tyā-lā kāy
belly should-be-filled,' thus him-to it-appeared. And anybody him-to anything
 dōi nāy. Mag tō hudi-var ālā-n bōl^alā, 'mā-yā bābā-yā gharā sāk^arā-lā
gave not. Then he senses-on came-and said, 'my father's in-house servants-to
 kav^adī rōṭī āy. Paṇ ātē mī bhukē mar^atay. Mī uṭhūn bābā-yā
how-much bread is. But here I with-hunger die. I having-risen father
 tay sāllān ān tyā-lā hāngēn, "vō bābā, min ābā-lā vēgaḷ va tu-yā
to will-go and him-to will-say, "O father, by-me Heaven-to against and thee-of
 mērē pāp kēla. Ātā tu-ā hōk^arā bōlāyā mī ghaṭat nāy. Mā-lā ēkā
before sin done-is. Now thy son to-say I worthy not. Me one
 sāk^arā hār^aka ṭhēv." Mag tō uṭh^alā-n bābā-yā mērē gēlā. Tō lāmb
servant like keep." Then he arose-and father-of near went. He far
 āhē āv^adyāt tyā-ā bābā tyā-lā bagūn kaḷ^avaḷ^alā. Mag tyān dhav
is that-in his father him having-seen felt-pity. Then by-him running
 mār^ali an tyā-ā galyā-lā aṭī mār^ali va tyā-ā mukā ghēṭ^alā.
was-struck and his neck-to embracing was-struck and his kiss was-taken.

Mag pōr tyā-ā bōl'lā, 'bābā, mī ābā-lā vēgaḷ va tu-yā mērē pāp
Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin
kēla. Ātā tu-vā hōk'rā bōlā-lā mī ghaṭat nāy.' Paṇ bābān sāk'rā-lā
is-done. Now thy son to-say I wōrthy not.' But the-father-by servants-to
 hāngat'la, 'bara āng'da āṇūn yā-ā āngāt ghal, āṇi yā-ā hātāt
it-was-said, 'good robe having-brought his on-body put, and his on-hand
 vāk'dā ghal āṇi pāyā-mand dzōdā ghal. Mag āpaṇ dzak'lē dzān
ring put and feet-on shoes put. Then we all persons
 khāv'n haus karū. Kāraṇ yō mā-ā pūt mēl'tā, tō pun jītā
having-eaten feast shall-make. Because this my son had-died, he again alive
 dzālā; va paḍ'lōā, tō miḷ'lā.' Tavā tē madzā karū lāg'la.
became; and was-lost, he was-got.' Then they merry to-make began.

PHUḌ'GĪ.

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals.

A list of Standard Words and Phrases in Phuḍ'gī has been received from Thana, and it shows that the dialect is almost identical with Vāḍ'vaḷ. Compare *ghōḍā*, a horse; *pāṇi* and *pānī*, water; *sākar*, a servant; *śār*, four; *hōna*, gold; *sāt*, seven; *vis*, twenty, etc.

The inflection of nouns and pronouns is the same as in Vāḍ'vaḷ; thus, *tuyā bābā-hyā gharāt kav'dē-ra pōr hāt*, how many sons are there in your father's house? *tum-sā*, your, etc.

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vāḍ'vaḷ and Phuḍ'gī are absolutely identical, and it is therefore safer to separate them.

SĀMVĒDĪ.

The Sāmvēdis live as husbandmen and gardeners in Bassein and Mahim. Their number is estimated at 2,700.

They speak a mixed dialect, the chief components of which are the current Marāṭhī of Thana and vulgar Gujarātī.

Ch has become *s* and *h* ; thus, *sākar*, a servant ; *nās^styāt*, they dance ; *āḍ^hhan*, difficulty. The suffix of the genitive is *hō*, *hā* or *ā* ; thus, *bāpā-hā*, of a father ; *rāṇḍā-ā*, of prostitutes.

S becomes *h* ; thus, *dihāt*, in a day ; *hōk^rrō*, a son ; *hēt*, a field. *Ṇs* becomes *hn* and *rs hr* ; thus, *māhṇā-dō*, to a man ; *vahrē*, years.

Lil becomes *il* ; thus, *bōilō*, he said ; *ghāilī*, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujarātī and Kōṇkaṇī ; thus, *hōk^rrō*, a son ; *vāḷō*, a share. The corresponding feminine plural also ends in *ō* ; thus, *rōḷhyō*, breads. The instrumental ends in *ē*, *hē*, and *dē* ; thus, *nirbhayē*, without fear ; *ānandā-hē*, with joy ; *bhukē-dē*, with hunger.

The dative ends in *dō* ; thus, *māh^hṇā-dō*, to a man. The usual Marāṭhī postpositions *lā* and *tē* (usually *dē*), also occur ; thus, *bāpā-lā*, and *bāpā-tē*, to the father ; *sāk^rrā-dē*, to the servants.

The inflection of verbs mainly agrees with the Marāṭhī of Thana ; thus, *hā*, thou art ; *hāy*, he is ; *hāt*, they are ; *mar^stē*, I die ; *vāṭ^stē*, it appears. The third person masculine of the past tense usually ends in *ō* ; thus, *bōilō*, he said ; *gēlō*, he went. We find, however, also forms such as *gēlā*, he went ; *dhāḍ^slā*, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle ; thus, *mēl-tō*, he had died.

On the whole the Sāmvēdī dialect must be characterised as a mechanical mixture of Konkan Marāṭhī and Gujarātī, as will appear from the specimen which follows.

[No. 37.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

SĀMVĒDĪ DIALECT.

(DISTRICT THANA.)

कोणे एका माहणादो दोन पुत होते । त्यातने धाकुलो बापाते बोड्डलो, दादा, जो माहो वीष्टेकीहो वाटो आहेदे तो माहो माते दे । मिंगे त्याह त्यान धन वाटून दिला । मिंगे थोड्या दिहात धाकुलो होकरो जकला हवटून कडसो-कडे गेलो, आन निरभये जकल्या पैशाहो निकाल-पाडलो । मिंगे त्याया-मेरसा जकला खपल्यो-वर त्या गावा-मिने मोठो दुकाळ पडिलो । त्याहे त्याला आडहण जाली । तेगळा तो त्या गावा-मिने डुकर साया धाडला । तिगळा डुकर जी हालपटे खात्यात ती आपण खायाँ अहँ वाटते । कोणे त्याला काय दिला नाय । तिगळा तो धारे-वर येजन बोड्डलो, माहा बापाहा तडे साकरादो कवडे रोठ्यो खायादो हात, अने मे भुकेदे मरते । मे आते बापाहा-तडे जाते आन त्याला हांगाते, ओ बाबा, मे आभाहा डुरुद आन तुया-मेरे पाप केला । आते तुवा होकरो हांग्या मे हारको नाय । तुया एका साकरा हारका माते ठोव । मिंगे तो उठून आपल्या बाबा च्यातो गेला । तो लांब हाय तोव त्याहो बाप त्यादो देखोन कळ-वळलो, आन त्याने धाओन त्याया गळ्यादो आठी घाईलो आन त्यादो गोको घेटलो । मिंगे त्याओ होकरो त्याला बोड्डलो, बाबा, आभाहा डुरुद अने तुया-मेरे पाप केला अने मे आते तुवो होकरो हांग्या हारको नाय । तो पण बाप साकरादे बोड्डलो । बरा आंगडा हाडीन त्याया आंगा-मिने घाल अने याया हाता-मिने वाकुडो अने पाया-मिने वाणो घाल । मिंगे आपण जिवो मज्याये बेहो । कारण माहो होकरो मेलतो तो आते जेतो जालो, आन भालो तो लालो । तिगळा ते आनंदाहे हांडो लागलो ॥

तिगळा त्याओ मोठो होकरो हेतात होतो । तो घराया आलो तोड्या-मिने तुरे वाजत्यात आन नासत्यात आहो आकिलो । तिगळा एका साकराला हाक मारिली आन डुसारला ई काय हाय । तो बोड्डलो, तुवो भा आलो अन तो तुआ दादाला हुकाहे मिळालो त्याहाटीमोठा जिवण केले । तिगळा तो रागाहे घरांत खिरे नाय । तिगळे त्याओ बाप वार येओन त्या हमजाज लागलो । तिगळा त्याने बापाला हांगिला । बग, मे तुई आवडे व्हरे साकरी कीली, आन

तुई हांगी कते नाकारली नाय । तो पण होपल्या-बराबर सैन करेई तरी तु माते
 बोकसला दिला नाय । आन जाणे तुआ धन रांडाआ-बरोबर खाला तो तुओ
 होकरो आलो तिगळा त्याआ-करिता मोठे जिवणे केले । तिगळा त्याआ बाप
 बोवलो, तू जकलो जलम माआ मिरे हा, आन माई जकल धन तुआच हाय ।
 पण आहा आणंद क्यो अही रीतस हाय । कारण तुवो भा मेलतो तो जेतो
 जालो व भालो तो लालो हाय ॥

[No. 37.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

SĀMVĒDĪ DIALECT.

(DISTRICT THANA.)

Kōṇē ēkā māh^anā-dō dōn put hōtē. Tyāt-nē dhākulō bāpā-tē
Some one man-to two sons were. Them-in-from the-younger father-to
 bōilō, 'dādā, dzō māhō vištēki-hō vātō āhēdō, tō māhō
said, 'father, which my the-estate-of share is, that mine
 mā-tē dē.' Miṅgō tyāh tyān dhan vātūn dilā.
me-to give.' Then to-him by-him wealth having-divided was-given.
 Miṅgō thōdyā dihāt dhāk^alō hōk^arō dzak^alā hav^atūn kaḷ^asō-kaḷē
Then few in-days the-younger son all having-gathered abroad
 gēlō ān nir^abhayō dzaklyā paiśā-hō nikāl pād^alō. Miṅgō tyā-yā
went and without-fear all money-of spending effected. Then him-of
 mēr^asā dzak^alā khap^alyō-var tyā gāvā-minē mōthō dukāl
near-being all being-spent-after that village-in great famine
 padilō. Tyā-hē tyā-lā āḍ^ahan dzālī. Tēg^alā tō tyā gāvā-minē dukar
fell. Therefore him-to difficulty became. Then he that village-in swine
 sūryā dhāḷ^alā. Tig^alā dukar ji hāl^apatē khātyāt tī āpan
to-feed was-sent. Then swine which husks eat that himself-by
 khāyā^ā ahā vāt^atō. Kōṇē tyā-lā kāy dilā
should-be-eaten thus appears. (By-)anyone him-to anything was-given
 nāy. Tig^alā tō dhārē-var yēūn bōilō, 'māhā bāpā-hā tadō
not. Then he senses-on having-come said, 'my father-of place-at
 sāk^arā-dō kav^adō rōthyō khāyā-dō hāt, anē mē bhukē-dē mar^atē.
servants-to how-much breads eating-for are, and I hunger-with die.
 Mē ātō bāpā-hā tadō dzātē ān tyā-lā hāngātē, "Ō bābā,
I now father's place-to will-go and him-to will-say, "O father,
 mē ābhā-hā irud ān tu-yā mērē pāp kēlā. Ātē tuvā
(by-)me Heaven-of against and thee-of before sin is-done. Now thy
 hōk^arō hāngyā mē hār^akō nāy. Tuyā ēkā sāk^arā hār^akā mā-tē thōv."'
son to-say I worthy not. Thy one servant like me keep."'
 Miṅgō tō uṭhūn āp^alyā bābā hyā-tō gēlā. Tō lāmb hāy,
Then he having-risen his-own father this-to went. He far is,
 tōv tyā-hō bāp tyā-dō dēkhōn kaḷ^aval^alō ān tyā-nē
then his father him having-seen felt-compassion and him-by
 dhāōn tyā-yā galyā-dō āṭhī ghāilō ān tyā-dō gōkō ghēṭ^alō.
having-run his neck-to embracing was-put and him-to kiss was-taken.

Mingē tyā-ō hōk'rō tyā-lā bōilō, 'bāhā, ābhā-hā irud anē
Then his son him-to said, 'father, Heaven-of against and
 tu-yā mērē pāp kēlā, anē mē ātē tu-vō hōk'rō hāngyā hār'kō
thee-of before sin is-done, and I now thy son to-say worthy
 nāy.' Tō-pan bāp sāk'rā-dē bōilō, 'barā āng'dā hādōn
not.' Still-however the-father servants-to said, 'good coat having-brought
 tyā-yā āngā-minē ghāl, anē yā-yā hātā-minē vākuḍō anē pāyā-minē
his body-on put, and this-of hand-on ring and feet-on
 vāṇō ghāl. Mingē āpan jivō majyāyē bēhō. Kāraṇ māhō
shoes put. Then we will-eat in-merriment will-sit. Because my
 hōk'rō mēl'tō, tō ātē jētō dzālō; ān bhālō, tō lālō.
son dead-was, he now alive became; and was-lost, he was-found.'
 Tig'lā tē ānandā-hē hāṇḍō lāg'lō.
Then they joy-with to-overflow began.

Tig'lā tyā-ō mōthō hōk'rō hētāt hōtō. Tō gharā-yā ālō
Then his eldest son in-fields was. He house-to came
 tōḍyā-minē turē vādz'tyāt ān nās'tyāt āhō ākilō. Tig'lā ēkā
that-in trumpets they-play and they-dance thus he-heard. Then one
 sāk'rā-lā hāk mārili ān isār'lā, 'i kāy hāy?' Tō
servant-to a-call was-struck and it-was-asked, 'this what is?' He
 bōilō, 'tu-vō bhā ālō, ān tō tu-ā dādā-lā hukā-hē miḷālō,
said, 'thy brother came, and he thy father-to happiness-with was-got,
 tyāhāṭi mōthā jivaṇ kēlē.' Tig'lā tō rāgā-hē gharāt
therefore great feast was-given.' Then he anger-with in-house
 khirē-nāy. Tig'lē tyā-ō bāp bār yēōn tyā hām'dzāū
would-enter-not. Then his father out having-come him to-appease
 lāg'lō. Tig'lā tyā-nē bāpā-lā hāngilā, 'bag, mē tu-i
began. Then him-by the-father-to it-was-said, 'lo, (by-)me thy
 āv'dē vah'rē sāk'rī kēli, ān tu-i hāngi katē nākār'li
these-many years service was-done, and thy word ever was-neglected
 nāy. Tō-pan hōp'lyā-barābar sain karōi, tari tu mā-tē
not. Still friends-with merry should-be-made, then (by-)thee me-to
 bōk'ru-lā dilā nāy; ān dzā-nē tu-ā dhan rāṇḍā-ā-barōbar
a-kid was-given not; and whom-by thy wealth prostitutes-of-with
 khālā tō tu-ō hōk'rō ālō, tig'lā tyā-ā karitā mōthē jiv'nē
was-eaten that thy son came, then his for-sake great feast
 kēlē.' Tig'lā tyā-ā bāp bōilō, 'tū dzak'lō dzalam mā-ā mirē
was-made.' Then his father said, 'thou all time me-of near
 hā, ān mā-i dzak'la dhan tu-ā-ts hāy. Paṇ āhā āṇand
art, and my all wealth thine-only is. But thus happiness

karyō-ahī rītas hāy. Kāraṇ tu-vō bhā mēl'tō, tō jētō
should-be-made-thus proper is. Because thy brother dead-was, he alive
 dzālō; va bhālō, tō lālō hāy.'
became; and was-lost, he found is.'

In the north of Thana Marāṭhī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māṅgēlās will therefore be subjoined.

The Māṅgēlās are a tribe of fishermen in Thana. The greatest numbers have been returned from Mahim, Bassein and Dahanu. The total number of Māṅgēlās returned at the Census of 1901 were 11,538. The dialect of the Māṅgēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhiwndi. It will be seen that it is a dialect of the same kind as Vād'vaḷ, Sāmvēdī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch*, *j*, and so on. It is, however, possible that they are in reality pronounced as in Marāṭhī.

[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

SO-CALLED MĀNGĒLA DIALECT.

(DISTRICT THANA.)

कोण्या एका माणसाला दोन पोराँ होतीं । तीमनसो धाकलो बापाला बोललो बापा, जो मालमत्तेहो वाँटो माना येव्याहो तो दे । मिंगे त्याला संपत्ति वाँटून दिली । मिंगे थोड्या दिहान धाकलो पोरा सखली जमा करून दूर देशांत गेलो आणि तयाँ उधळेपणान वागून आपली संपत्ति उडविली । मिंगे त्यान सखली खर्चिल्या-वर त्या देशांत बोठो दुकाळ पडलो । त्या-मुळे त्याला अडचण पडू लागली । तवाँ तो त्या देशा-मनीं एका माणसा-खनी जाऊन रेलो । त्यान तर त्याला डुकरा सारव्याला आपल्या हेतांत धाडलो । तवाँ डुकराँ जीं टरफळा खात होतीं त्या-वर त्यान आपला पोटा भरवें अहे त्याला वाटला । आणि कुण त्याला कय दिलें नय । मिंगे तो शुद्धी-वर येऊन बोललो । माया बापाहो कवडो मोलक्यास भरपूर लोटी आय आणि मी भुकीन मरताँ । मी उठून आपल्या बापा-खनी जान व त्याला बोलेन, ओ बापा मी देवाहा विरुध व तुया हमोर पाप केले, न ते आताँ-पासून तुयो पोरा मी बोलव्याला लायक नय । आपल्या एका मोलक्या प्रमाणें माना ठेव । मिंगे तो उठून आपल्या बापा-खनी गेलो । तवाँ तो दूर आय अवढ्या-मनीं त्याहो बापू त्यास बघून कळवळलो । आणि त्यान धावून त्याहा गळ्यांत मिठी घातिली व त्याहा चुंबो घितिलो । मिंगे पोरा त्याला बोललो बापा देवाहा विरुध व तुया समोर मिन पाप केले आय । आणि आथा-पासून तुयो पोरा बोलव्याला मी योग्य नय । परंतु बापान आपल्या साकराँस हांगितला । बरो भगो आणून याला घाल, आणि याहा हातांत आँगठी व पाया-मनीं जोडा घाल । मिंगे आपून खाऊन मजा करूँ । कारण यो मयो पोरा मरालतो तो फिरून जितो भालो, व हरपलतो तो हापडलो । तवाँ ते मजा करूँ लागला ॥

[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

SO-CALLED MĀNGELĀ DIALECT.

(DISTRICT THANĀ.)

TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā māṇ'sā-lā dōn pōrā hōtī. Tī-man-sō dhāk'lō
Some-one man-to two sons were. Them-in-of the-younger
 bāpā-lā bōl'lō, 'bāpā, jō māl'mattē-hō vātō mā-nā yēvyā-hō tō dē.'
father-to said, 'father, which property-of share me-to is-to-come that give.'
 Mīngē tyā-lā sampatti vātūn dili. Mīngē thōḍ'ya
Afterwards them-to property having-divided was-given. Afterwards few
 dihā-n dhāk'lō pōr sakh'li jamā karūn dūr dēśāt gēlō
days-after younger son all together having-made far country-in went
 āṇi tayā udhalēpaṇā-na vāgūn āp'li sampatti udavili. Mīngē
and there riotousness-with having-lived his property was-wasted. Afterwards
 tyān sakh'li kharchilyā-var tyā dēśāt bōthō dukāḷ paḍ'lō.
him-by all being-wasted-on that country-in big famine fell.
 Tyā-mulē tyā-lā aḍ'chaṇ paḍū lāg'li. Tavā tō tyā dēśā-manī ēkā
Therefore him-to difficulty to-fall began. Then he that country-in one
 mān'sā-khanī jāūn rēlō. Tyān tar tyā-lā duk'rā sār'vyā-lā āp'lyā
man-near having-gone stayed. Him-by then him swine feeding-for his-own
 hētāt dhāḍ'lō. Tavā duk'rā jī tar'phalā khāt hōtī, tyā-var tyān
field-in was-sent. Then swine which husks eating were, those-on him-by
 āp'lā pōt bhar'vē ahē tyā-lā vāt'lā. Āṇi kuṇ tyā-lā
his-own belly should-be-filled so him-to it-appeared. And by-anybody him-to
 kay dilē nay. Mīngē tō śuddhi-var yēūn bōl'lō, 'mā-yā
anything was-given not. Afterwards he sense-on having-come said, 'my
 bāpā-hō kav'dō mōl-karyās bhar-pūr lōṭī āy, āṇi mī bhukīn
father-of how-many servants-to sufficient bread is, and I hunger-with
 mar'tā. Mī uṭhūn āp'lyā bāpā-khanī jān va tyā-lā bōlēn, "ō
die I having-arisen my-own father-near will-go and him-to will-say, "O
 bāpā, mī Dēvā-hā viruddh va tu-yā hamōr pāp kēlē, na tō
father, (by-)me God-of against and thee-of before sin was-done, and that
 ātā-pāsūn tu-yō pōr mī bōl'vyā-lā lāy'k nay. Āp'lyā ēkā mōl-karyā-
now-from thy son I saying-for worthy not. Your-own one servant-
 pramāṇē mā-nā thēv." ' Mīngē tō uṭhūn āp'lyā bāpā-khanī
like me keep." ' Afterwards he having-arisen his-own father-near

gēlō. Tavā tō dūr āy av^āḍhyā-manī tyā-hō bāpū tyās baghūn
went. Then he far is that-much-in his father him having-seen
kal^āval^ālō. Āṇi tyān dhāvūn tyā-hā galyāt mīthi ghātīli va
pitied. And him-by having-run his neck-on embrace was-put and
tyā-hā chumbō ghītilō. Miṅgē pōr tyā-lā bōl^ālō, ‘bāpā, Dēvā-hā
his kiss was-taken. Afterwards son him-to said, ‘father, God-of
viruddh va tu-yā samōr min pāp kēlē āy. Āṇi āthā-pāsūn tu-yō pōr
against and thee-of before by-me sin done is. And now-from thy son
bōl^āvyā-lā mī yōgya nay.’ Parantu bāpān āp^ālyā sāk^ārās hāṅgit^ālā,
saying-for I worthy not.’ But the-father-by his servants-to it-was-said,
‘barō jhagō āṇūn yā-lā ghāl, āṇi yā-hā hātāt āṅ^āṭhī va
‘good cloth having-brought this-one-to put, and this-of on-hand ring and
pāyā-manī jōdā ghāl. Miṅgē āpūn khāūn majā karū. Kāraṇ
feet-on shoes put. Then we having-eaten merry will-make. Reason
yō mā-yō pōr marāl^ātō, tō phirūn jītō jhālō; va harapal^ātō tō
this my son dead-was, he again alive became; and lost-was he
hāpad^ālō.’ Tavā tē majā karū lāg^ālā.
was-found.’ Then they merry to-make began.

MĀHĀRĪ.

The Mahārs are found all over the Bombay Presidency. Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood. Compare pp. 300 and ff.; and 351 and ff. Specimens of their language have been forwarded from Thana. According to the District Gazetteer it is ordinary Marāṭhī, with some strange words, and, especially in the north, with a curious accent.

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana. They are also known under other names, such as Dhād Holia, and Parvārī. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāṭhās to help the Dēśmukhs and the Dēśpāṇḍyās to collect the revenue.

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāṭhī.

Ē and *ō* are commonly written *yā* and *vā*, respectively. Thus, *tyā*, Standard *tē*, that; *ghvārā*, horse; *ghōrē*, horses. Instead of *yā* we also find *ya* and *yō*; thus, *yak* and *yōk*, one. Final *ē* commonly becomes *a*; thus, *bhuka-na*, Standard *bhukē-nē*, with hunger. The instances just given show that the Anunāsika is commonly dropped.

A apparently has a broad sound. Compare *ānōnd*, happiness; *harōs*, joy, etc.

There is no cerebral *n*, *ḍ*, or *ḷ*. Compare *pānī*, water; *ghvārā*, horse; *ḍvālā*, eye.

Ṭs is often substituted for *s*; thus, *hīṭṣā*, share; *duṭṣkōl*, famine.

Ṽ is dropped before *i* as usual; thus, *īs*, twenty; *istō*, fire.

Note the tendency to aspiration in words like *hāt*, eight; *nhar*, nine; *dhāt*, tooth, and so forth.

Forms such as *jyēlā* and *gyālā*, went; *jhyēt'la* and *ghyātla*, took, are well known from other neighbouring dialects.

The inflexional system is mainly regular. The neuter gender is on the road to disappearance, it being often replaced by the masculine.

With regard to nouns we may note the oblique base ending in *s* in forms such as *tuhyā bāpus-lā*, to thy father. Note also forms such as *sātān*, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare *mahā*, *māḍzhā* and *māḍzhā*, my; *tyāhī* and *tyāṭṣā*, his; *hāmī*, we; *tumī* and *tumhī*, you. Note also *manā*, to me; *miyā* and *mīhā*, by me; *tuyā* and *tunhā*, by thee, and so forth.

The present tense of the verb substantive is inflected as follows:—

Sing. 1	<i>hāyē</i>	Plur. 1	<i>hārō</i>
2	<i>hāyēs, hāyas</i>	2	<i>hā</i>
3	<i>hāyē, hāy</i>	3	<i>hāyēt, hīyēli.</i>

Other verbal forms are regular. Compare *ālāy*, he has come; *ḍzāin*, I shall go; *mhanan*, I shall say.

Note *sāngla*, said; *tsārāyāsni*, in order to tend; *mhangāy-lā*, to be called; *vāṭun-sani*, having divided, and so forth.

For further details the student is referred to the specimen which follows.

[No. 39.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT.

(DISTRICT THANA.)

काना योका मानसाला हान मुलग म्हत । आनीख त्या-मंधला धाकला बापुसला म्हनला, बाबो जो मालमिलकतीचा हिच्चा मना मिलायचा तो मना दे । मंग त्यान तो समदा पैका वाटुन-शनि धिला । थोरक्या दिवसानी त्या धाकला प्वार समद दिर्वे गोला करुन-शनि लांबच्या पर्देसांत ग्याला आन तिठ उधल्यपनान व्याफाम रहून त्या समदा धन उधलून टाकल्हा । मंग त्यान त्या दिर्वे समद खराचल्या-वर त्या देश-मन्हीं म्वाटा दुचकील परला । त्या-मुल त्याला जागो-जाग आरवान परू लागली । तंधी तो त्या देश-मंधल्या यका गिरस्ता पशि जाउन-शनि हायला आन त्या गिरस्तान डुकरा चारायास्त्री आपल्या शातान पाठडूल । ती डुकरा जी टरफला खात म्हती त्या-वरयि त्यान आपला प्वाट भरावा अस त्याला कलल । आन त्या वक्ती त्याला कान काय बि धिला नाय । तंधी तो सुझी-वर यजन म्हंगाला । मच्चा बाबोच्या मंजुरदाराना प्वाट भर भाकोर हाये आन मी भुकन मरोतो । मी उठुन-शनि आपल्या बापुस-कर जाडून त्याला म्हनन, हावो बाबो मिंहा आकासा डुरुधा आन तुच्चा संबुख लय पाप क्याल हाये । आथा डुठुन-शनि तुंभा प्वार म्हंगायला मना लय सरमा वाटते । आपल्या यका चाकरा पर्मान मना संभाल । तो उठुन-शनि आपल्या बापा-कर ज्याला । तवाँ तो लय दूर आये इतक्या-मन्हीं त्याचा बापुस त्याला हेरुन-शनि लय कलवलला । त्या वक्ती त्यान पलुन-शनि त्याहा गल्या-मन्हीं मिठी मरली आन त्याच मुक घ्यातल । मंग प्वार त्यासनी म्हंगाला, वो बाप्पो आभाला डुरुधा आन तुच्चा संबुख मिंहा पाप क्याल हाये । आन आथा-पून तुंभा प्वार म्हंगायला वास्तकि न्हायी । त्या वक्ती बापुसन आपल्या न्हाकरास फर्माडूल, लय व्यस योक डगला आनुन-शनि याला पेहरवा । आन याच्या हाता-मन्ही यक मंदी पायान ज्वारा घाला । मंग मांजोरी व्हासरू आनुन-शनि काटा आन आपुन बी खाजन पिउन-शनि खुचि

व्हवू । कारान कीं य माज प्वार म्याल व्हत त्या सजी भाल आन गमावला
व्हता त्या गावला हाये । ते नाचू उरून हरोस करायासनी लागले ॥

त्या वक्ती त्याचा वरला पुतुर शाताने व्हता । तो यवून घरा-गोटी धरा-
कल्या-वर त्यान वजची न्हाच हायीकल । तंधी चाकोर-मानसातील योका
आसामी बलवुन-शनि त्यान पुसल, ह्या काय हाय । तवा त्यान सांगल
किनय तुम्हा भाव आलाय आन तो तुम्हा बापुसला सुखाचा मिलला । आवस्था
कर्ताना त्यान मांजोरी वासरू कापला हाये । तंधी तो लय कुर्धी भरुन-शनि
आन मन्ही जाय-ना । न्हुन-शनि त्याचा बाबो भायर यजन त्या संग ग्वारग्वार
बोलू ल्हागला । पन बापुसला जाव धिला कीं पद्य मिँहा इतकी साला
तुम्हा गोटी चाकरी करुन-शनि तुँम्हा हुकुम बि कांदी म्वारला न्हाय । तरी-पन
मिँहा आपल्या खेलगस्या-प खुचेली करावी न्हुन-शनि तुम्हा कांदी कडु बि धिला
न्हाई । आन ज्यान तुँम्हा समदा धन कलवातनी-संग खादुन-शनि टाकल्हा
त्योयो तुँम्हा प्वार आलाय तुम्हा त्याच्या जिवासाठी मांजोरी व्हासरू कापलास ।
त्या वक्ती त्यान त्या-संग ब्यालन क्हाल, प्वारा तु हार घरी मच्चा गोटी हायस ।
आन माँजी समदी धन-दौलत तुँजीच हाये । परन्तु हरोस व आनोंद करावा
ह्य वाजयी व्हत । कारान की यो तुँजा भावो म्याला व्हता तो फिरून सजी
हाये । गमावला व्हता तो गावला हाये ॥

[No. 39.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀBĪ DIALECT.

(DISTRICT THANĀ.)

TRANSLITERATION AND TRANSLATION.

Kvānā-yōkā mān'sā-lā dvān mul'ga vhata. Ānikh tyā-mandh'lā
Some-one man-to two children were. And them-in-being
 dhāk'lā bāpus-lā mhan'lā, 'bābō, dzō māl-mil'kati-tsā hitstsā ma-nā
younger father-to said, 'father, which property-of share me-to
 milāy-tsā tō ma-nā dē.' Maṅg tyā-na tō sam'dā paikā vāṭun-
to-be-obtained that me-to give.' Then him-by that whole money divided-
 śani dhilā. Thōr'kyā div'sā-nī tyā dhāk'lā pvār sam'da dirvē
having was-given. Few days-in that young child all money
 gōlā karun-śani lāmb'chyā pardēsāt gyālā, ān tiṭha
together made-having far-being other-country-in went, and there
 udhalyapanā-na byāphām rahūn tyā sam'dā dhan udh'lūn
debauchery-with heedless lived-having that all property wasted-having
 ṭāk'lhā. Maṅg tyā-na tyā dirvē sam'da kharāts'lyā-var tyā dēsā-
was-thrown. Then him-by that money all spent-on that country-
 manhī mvātā dutskōl par'lā. Tyā-mula tyā-lā dzāgō-dzāg ār'tsān parū
in big famine fell. Therefore him-to everywhere difficulty to-fall
 lāg'li. Tandhī tō tyā dēsā-mandh'lyā yakā gir'stā-paśi dzāun-śani
began. Then he that country-in-being one householder-near gone-having
 rhāy'lā. Ān tyā gir'stā-na duk'rā tsārāyās-nī āp'lyā sātān pāṭhailā.
lived. And that householder-by swine feeding-for his field-in it-was-sent.
 Ti duk'rā jī ṭar'phalā khāt vhati tyā-var-thi tyā-na āp'lā
Those swine which husks eating were those-on-from him-by his-own
 pvāt bharāvā asa tyā-lā kal'la. Ān tyā vakti tyā-lā kvān
belly should-be-filled so him-to appeared. And that time-at him-to by-anybody
 kāy-bi dhilā nāy. Tandhī tō suddhī-var yaūn mhaṅgālā, 'mahyā
anything-even was-given not. Then he sense-on come-having said, 'my
 bābō-chyā mañjurdārā-nā pvāt-bhar bhākōr hāyē. Ān mī bhuka-na
father-of hired-servants-to belly-full bread is. And I hunger-with
 marōtō. Mi uṭhun-śani āp'lyā bāpus-kara dzāin, tyā-lā mhanan,
die. I arisen-having my father-near will-go, him-to will-say,
 "hāvō bābō, mīhā ākāsū irudhā ān tuhyā sambukh laya pāp
"O father, me-by heaven against and of-thee before much sin
 kyāla hāyē. Āthā ithun-śani tūdzhā prār mhaṅgāy-lā ma-nā laya sar'mā
done is. Now from thy son call-myself-to me-to much shame

vāṭṭē. Āp'lyā yakā tsāk'rā parmāna ma-nā sambhāl." Tō uṭhun-
appears. Your-own one servant as me consider." He arisen-
 śani āp'lyā bāpā-kara jyālā. Tavā tō laya dūr āyē, it'kyā-manhī
having his father-near went. Then he much far is, this-much-in
 tyā-tsā bāpus tyā-lā hērun-śani laya kal'val'lā. Tyā vakti tyā-na
his father him-to seen-having much pitied. That time-at him-by
 palun-śani tyāhā galyā-manhī miṭhī mār'li ān tyā-tsa muka
run-having his neck-on embracing was-struck and his kiss
 ghyāt'la. Maṅg pvar tyās-ni mhaṅgālā, 'vō bāppō, ābhā-lā irudhā
was-taken. Then child him-to said, 'O father, heaven-to against
 ān tuhyā sambukh mīhā pāp kyāla hāyē. Ān āthā-pūn tudzhā pvar
and of-thee before by-me sin done is. And now-from thy child
 mhaṅgāy-lā vāstaki nhāyī.' Tyā vakti bāpus-na āp'lyā nvlāk'rās
to-call-myself fitness not-is.' That time-at father-by his servants-to
 pharmāila, 'laya byas yōk dag'lā ānun-śani yā-lā pōh'ravā; ān
it-was-ordered, 'much good one robe brought-having this-to put-on; and
 yā-chyā hātā-manhi yak mandi, pāyān dzvārā ghālā. Maṅg māndzōrī
this-of hand-on one ring, feet-on shoes put. And fat
 vhas'rū ānun-śani kātā. Ān āpun bi khāūn piun-śani
calf brought-having kill. And we also eaten-having drunk-having
 khuchi vhavū. Kārān kī ya mādza pvar myāla vhatā, tyā śaji
happy shall-be. Reason that this my child dead was, it alive
 dzhāla; ān gamāv'lā vhatā, tyā gāv'lā hāyē.' Tē nātsū urūn
became; and lost was, it found is.' They dancing jumping
 harōs kārāyās-ni lāg'lē.
joy to-make began.

'Tyā vakti tyā-tsā var'lā putur śātān vhatā. Tō yavūn
That time-at his big son field-in was. He come-having
 gharā-gōṭi dharāk'lyā-var tyā-na vajatrī nhāts hāyik'la. Tandhī tsākōr-
house-near coming-on him-by music dance was-heard. Then servant-
 mān'sātil yōk āsāmi bal'vun-śani tyā-na pus'la, 'hyā kāy hāya?'
men-among one person called-having him-by it-was-asked, 'this what is?'
 Tavā tyā-na sāṅg'la kinay, 'tudzhā bhāv ālāy, ān tō tuhyā
Then him-by it-was-said that, 'thy brother come-has, and he thy
 bāpus-lā sukhā-tsā mil'lā. Āvayā-kartānā tyā-na māndzōrī vās'rū kāp'lā
father-to happiness-of was-met. This-reason-for him-by fat calf killed
 hāyē.' Tandhī tō laya kurdhī bharun-śani ān manhi
is.' Then he much anger-with filled-having-become and inside
 dzāy-nā. Mhun-śani tyā-tsā bābō bhāyar yaūn tyā-saṅga gvār-
would-not-go. Therefore his father outside come-having him-with sweet-
 gvār bōlū lhāg'lā. Pan bāpus-lā jāb dhilā kī, 'pahya, mīhā
sweet to-speak began. But father-to answer was-given that, 'lo, me-by

it'kī sāla tuhyā-gōṭī tsāk'rī karun-śani tūdzhā hukum-bi kandi
so-many years thy-near service done-having thy order-even ecer
 mvār'lā nhāy. Tari-pan mīhā āp'lyā khēl'garyā-pa khutsēli
was-broken not. Still me-by my playmates-with merriment
 karāvī mhun-śani tunhā kandi kaḍḍu bi dhilā nhāi. Ān
should-be-made said-having thee-by ever kid even was-given not. And
 jyā-na tūjhyā sam'dā dhan kal'vāt'nī-saṅga khādun-śani tāk'lhā,
whom-by thy all property harlots-with eaten-having was-thrown,
 tyō yō tūdzhā pvār ālāy, tunhā tyā-chyā jivāsāṭhī māndzōrī vhas'rū
that this thy son come-has, thee-by his life-for fat calf
 kāp'lās.' Tyā vakti tyā-na tyā-saṅga bvāl'na kyāla, 'pvārā,
was-killed-by-thee.' That time-at him-by him-to saying was-made, 'son,
 tu hār gharī mahyā gōṭī hāyas; ān māñji sam'di dhan-daulat tūji-ts
thou all time of-me near art; and my all property thine-only
 hāyē. Parantu harōs va ānōnd karāvā, hya vādz'yi vhata.
is. But joy and happiness should-be-made, this proper was.
 Kārān kī yō tūdzā bhāvō myālā vhatā, tō phirūn saji hāyē;
Reason that this thy brother dead was, he again alive is;
 gamāv'lā vhatā, tō gāv'lā hāyē.'
lost was, he found is.'

KŌŌKĀŌ.

KŌŌkĀŌ is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

The name KŌŌkĀŌ seems to be of a relatively recent date. The authors who first mentioned the language describe it as *lingua bramunica*, *lingua Canarim* or *Canarina*, *lingua bramana Goana*, and so forth. KŌŌkĀŌ means the language of the Konkan, *i.e.*, the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance; and the common statement that there are two main dialects of Marāṭhī, DakhaŌ and KŌŌkĀŌ, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marāṭhī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name KŌŌkĀŌ should be reserved for this latter form. It is pronounced *KŌŌkĀŌ* and *KŌŌkĀŌ* in the north, and *KŌŌkĀŌ* in the south. The original seat of the language was GŌmānta or Goa, and it is, therefore, often called GŌmāntakī or Goanese. After the Portuguese had conquered Goa a large number of Brāhmanys and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskari*, *Kudāli* and *MālvaŌ*.

The KŌŌkĀŌ language is spoken throughout the Konkan from Malwan in the north to Karwar in the south. The purest form is considered to be that spoken in Tishwada in Sashtī, a province of Goa. In North Kanara, KŌŌkĀŌ is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkani settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, KŌŌkĀŌ is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum KŌŌkĀŌ is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as KŌŌkĀŌ, GŌmāntakī, and Bārdēskari. Under the latter name it is also spoken in Khanapur, by the Bardeskars, a tribe of Marāṭhā Brāhmanys, which forms one of the subdivisions of the Śēnvis.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. KŌŌkĀŌ is, moreover, the main language of the State. It is usually known as Kudāli, *i.e.*, the language of the Kudal Peta. The same name is also used in Ratnagiri where KŌŌkĀŌ is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name MālvaŌ under which the language is locally known.

KŌŌkĀŌ has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāṭhī of the district.

A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōṅkaṇī and Kuḍālī speaking people are found in Bombay Town and Island.

Kōṅkaṇī is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāṭhī through the dialects known as Saṅgamēśvarī and Bāṅkōṭī.

Linguistic Boundaries.

Kōṅkaṇī is a Marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech.

Relation to Marāṭhī.

Kōṅkaṇī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhī. The tradition according to which the Śēṇvīs, a tribe of Brāhman who have largely spread over the Konkan from Goa, were originally brought from Trihōtra by Paraśurāma, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇī has a different origin from Marāṭhī and is derived from some old dialect called Sarasvatī Bālabhāshā, which was originally spoken in Tīrhut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇī, are of a similar opinion, and contend that Kōṅkaṇī is not a dialect of Marāṭhī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhī and Kōṅkaṇī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kōṅkaṇī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 3 and ff.

Kōṅkaṇī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers.

Dialects.

In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāṭhī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dāldī and Chitpāvanī, and these as well as Kuḍālī will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōṅkaṇī grammar below.

The estimates of the number of speakers which follow are based on local returns furnished for the use of the Linguistic Survey. Kōŋkani has been returned under various names, and these have been added in the table which follows :—

Name of District or State.	Reported name of dialect.	Number of speakers.
Bombay Town and Island	Kōŋkani	21,000
“ “ “ “ “	Kuḍālī	90,000
Ratnagiri	Goanese	2,300
“ “ “ “ “	Kuḍālī	302,000
Sawantwadi	Goanese	1,600
“ “ “ “ “	Kuḍālī	183,600
Kanara	Kōŋkani	157,000
Belgaum	Kōŋkani	4,150
“ “ “ “ “	Goanese	1,500
“ “ “ “ “	Bardeskarī	2,500
Dharwar	Kōŋkani	1,700
Kolhapur	Kōŋkani	300
	TOTAL	773,650

To this total must be added the speakers of Dāldī and Chitpāvani, two dialects which form the connecting link between Kuḍālī, the northernmost dialect of Kōŋkani, and the Marāṭhī dialects of the Central and Northern Konkan. Both will be separately dealt with below. The revised figures are 23,500 and 69,000 respectively. The total number of speakers of Kōŋkani and its sub-dialects in the districts which fall within the scope of the Linguistic Survey are, therefore, as follows :—

Kōŋkani, including Kuḍālī	773,650
Dāldī	23,500
Chitpāvani	69,000
TOTAL	866,150

Outside the Bombay Presidency Kōŋkani has only been returned from Chanda in the Central Provinces. At the Census of 1891, speakers were enumerated in the Madras Presidency, in Coorg, Mysore and Rajputana, and Kōŋkani is, lastly, the principal language of the Portuguese dominions in India. The final figures are, therefore, as follows :—

Bombay Presidency	866,150
Madras Presidency	132,879
Coorg	2,129
Mysore	4,166
Portuguese India	569,000
Rajputana	47
Chanda	20
TOTAL	1,565,391

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Compare the authorities mentioned above on pp. 15 and ff.

Kōṅkaṇī is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kōṅkaṇī among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of 'the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.'

Under such circumstances it cannot be wondered that the study of Kōŏkāŏ was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevāo), who came to Goa in 1579 and died there in 1619, wrote the first Kōŏkāŏ grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular Ōvī metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in Kōŏkāŏ has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese*, quoted under authorities.

A national literature in Kōŏkāŏ does not exist. Some lyrical poems have, however, been printed by Mr. M. V. d'Abreu in his periodical publication *Ramalhetinho*, Goa, 1866.

The old Kōŏkāŏ literature is said to have been written in the Dēvanāgarī alphabet which was also used by Carey in his translation of the New

Written Character.

Testament into this dialect. Later on the Kanarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

Pronunciation.—Kōŏkāŏ is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Śēŏvis of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anunāsika is much more strongly pronounced than is the case in Standard Marāṭhī, and sometimes entirely supersedes a following sound; thus, *paryān*, for *paryant*, until; *setān*, for *setānt*, in the field. It is usually replaced by the class nasal before all mute consonants; thus, *setānt*, Standard Marāṭhī *setāt*, in the field. In other respects its use is regulated in the same way as in Standard Marāṭhī.

In the extreme south, about Mangalore, and also among the Śēŏvis of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, *pūt*°, son; *kēs*°, hair; *dzāu*°, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu*, the younger; *pūta*, sons. The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāṭhī. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, *dhā*, Standard *dahā*, ten; *sā* or *sō*, Standard *sahā*, six.

The short *a* has the usual sound like *u* in 'but' in the north, from Sawantwadi to Bombay. Farther south it becomes more open, like the *o* in 'hot,' and it is then usually written *o* or *u*; thus, *borē*, well; *boin*, sister; *mon*, *mhan*, and *mhu*, say. It is then often lengthened before compound consonants; thus, *pōl-chē*, which will fall; *kōrn*, having done. In such cases the *ō* is also due to the dropping of the *u* which originally followed; compare Standard Marāṭhī *karūn*, having done. A final *i* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively; thus, *gēr*, from *gari*, in the house; *vair* or *voir*, from *uvuri*, Standard Marāṭhī *var*, on; *bōv*, much, but *buvuts*, with the emphatic particle *ts* added.

A long *ā* corresponds to Standard Marāṭhī *ē* in the Nominative plural of neuter nouns ; thus, *vorṣā*, Standard *varshē*, years. On the other hand the final *ē* in strong neuter bases is preserved as *ē* in Kōṅkaṇī ; thus, *borē bhurgē*, a good child. Kōṅkaṇī has here preserved an older state of affairs than Standard Marāṭhī, the termination *ē* in the neuter plural being derived from Prakrit *āi*, while *ē* in the neuter singular goes back to a Prakrit *ayā*. In the same way Kōṅkaṇī has *ā* in the Future of the first conjugation where Standard Marāṭhī has *ē* ; thus, *uṭhān*, Standard *uṭhēn*, I will rise.

I and *ū* are generally treated as in Standard Marāṭhī. They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāṭhī. Thus, *ghet'li* and *ghet'li*, she was taken ; *mārūn* and *mārūn*, having struck.

E and *o* have two different sounds, a long and closed, and an open and short one. The short *e* and *o* are best distinguished in the specimens written in Kanarese letters. The Sawantwadi specimens, which are written in Dēvanāgarī, make use of the signs ऐ and ओ in order to denote the short *e* and *o* respectively. These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it. Thus, *ēk*, one, oblique *ekā* ; *lōk*, people, oblique *lokā*. The open sounds, however, also occur in many other instances.

E is short in the terminations of the plural masculine, and in the neuter singular ; thus, *cheḍe gele*, the boys went ; *kelē*, it was done ; *sag'lē*, all, etc. The short *e* sometimes also occurs in words such as *tel*, oil ; *śet*, field ; *ek* and *ēk*, one, in all of which the following consonant is derived from a double consonant in Prakrit ; compare Māhārāṣṭri Prakrit *tella*, oil ; *chhetta*, field ; *ekka*, one. In the same way we also find *put* and *pūt*, Prakrit *putta*, son. In this respect Kōṅkaṇī agrees with Sindhī, Lahndā, and the Pāisāchi languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāṭhī ; thus, *ghoḍo*, a horse ; *gelo*, he went. The feminine plural of weak bases, on the other hand apparently ends in *ō* ; thus, *rāḷō*, ways ; but also *dhuvo*, daughters. Open *o* also occurs in the infinitive, which ends in *āk* or *ōk*, or else in *āk* ; thus, *mhaṇāk*, to say ; *mārūk* and *mārūk*, to strike.

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively. Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words ; thus, *yergo* for Latin *ergo* ; *vordo* for Latin *ordo*. He thinks it probable that this pronunciation is due to the influence of Kanarese. Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc.

ai and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *āy* and *āv* respectively. The same seems to be the case in Kōṅkaṇī, where *ai* and *āy*, *au* and *āv* are continually interchanged ; thus, *ailo* and *āylo*, he came. When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose. This we must infer from such spellings as *bāpāyk* and *bāpāik*, to fathers ; *hāñ*, *hāñ*, and *hāñ*, I. The correct spellings are probably *bāpāik* and *hāñ*.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōṅkaṇī, because the spelling of the specimens received is not very consistent. The question is, however, of considerable importance for the understanding of the phonetical development of Kōṅkaṇī and also of Marāṭhī, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.

The consonants are, generally speaking, pronounced as in Standard Marāṭhī. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find *boin*, Standard *bhaiṇ*, sister; *bāv*, Standard *bhāū*, brother; *gēr*, Standard *gharē*, at the house; *āmī*, Standard *āmhī*, we; *āṣ* and *hāṣ*, I; *o* and *ho*, this. In *bōv*, much; *rāv^olo*, he remained, the *h* seems to have been elided and replaced by a euphonic *v*. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters; thus, *dhūr* and *dūr*, far.

The palatals are pronounced as in Standard Marāṭhī. The emphatic particle *ts*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwar.

The common pronunciation of *jñ* is *gny*; thus, *gnyān*, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marāṭhī. *D* and *dh* appear instead of *ḍ* in *dukar* or *dhukar*, swine. This is probably due to the influence of Kanarese, in which language an initial *ḍ* is sometimes interchangeable with *d*.

The cerebral *ṇ* is used as in Standard Marāṭhī. Note, however, *āni*, Standard *āṇi*, and.

The cerebral *ḷ* is also used as in Standard. *Sakaḷ*, all, is probably different from *sag^olo*, all.

ṽ is often dropped before *i*, and occasionally also before *e*; thus, *ikūḷ* and *vikūḷ*, to sell; *iṣ^okaḷ* and *viṣ^okaḷ*, scattered; *iṣār* and *viṣār*, forget; *yepār*, business. It has sometimes an aspirated sound; thus, *vhad*, *vhoḍ*, and even *hoḍ*, great; compare Standard *vaḍil*; *vhaḍap*, music; *sirvhidor*, Portuguese *servidor*, a servant. Similarly we also find *mhāl*, Standard *māl*, property. *ṽ* between vowels is sometimes interchangeable with *y*; thus, *tuvē* and *tuyē*, by thee.

A dental *n* and *l* often become cerebralised when a cerebral sound precedes; thus, *mhan* for *mhaṇ*, having said; *hoḍlo*, for *hoḍ^olo*, big; *dhāḍlo* and *dhālo*, for *dhāḍ^olo*, sent; *mello* and *meḷo* for *meḷ^olo*, he was found. Occasionally we find other instances of assimilation; thus, *māllī*, for *mār^olī*, she was struck; *viṭ^oāllē* for *viṭ^oār^olē*, it was asked. In a similar way an Anunāsika usually coalesces with a following *n*; thus, *dukrā-nē*, for *dukrā-nē*, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marāṭhī dialects.

Nouns.—Gender is usually distinguished in the same way as in Standard Marāṭhī. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, *cheḍḍ*, a daughter, a girl; *tē khaī gēlē*, where did she (*lit.* it) go? In the case of animals the gender is sometimes distinguished by adding the adjectives *dāḍlo*, male, and *bāilo*, female; thus, *sunē*, dog, *bāil* or *bāilē sunē*, a bitch; *dāḍlē ḍonk*, a male crane, and so forth.

The plural is formed as in Standard Marāṭhī. We need only remember that the feminine plural ends in *ō*, *ī*, and *o*, and the neuter plural of weak bases in *ā*; thus, *rāṇyo*, queens; *vorāḍ*, years.

The oblique form of feminine bases in *ī* ends in *yē*, plural *yā*; thus, *rāṇī*, a queen, dative *rāṇyēk*, plural *rāṇyāḱ*. *Bāpūy*, a father, has the oblique form *bāpāy*. In other respects the oblique form of all bases is the same as in Standard Marāṭhī.

The oblique form is sometimes used for the genitive and even for the dative ; thus, *Devā kurpā*, God's mercy ; *kityā* and *kityāk*, what for ? why ? *bāpāy* (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form ; thus, *bhukēn*, by hunger. The Saraswat Brāhman of Karwar sometimes use this case irregularly ; thus, *bāpsunē āsille-kade*, father-by being-to, to where the father was ; *hāvē tugeli tsākri kartā*, me-by thy service am-doing, I am doing thy service.

The genitive is formed as in the Standard by adding the suffixes *to*, fem. *chī*, n. *chē*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base ; thus, *tyā gāv-chyā ekā gēr rāv'lo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village. As in Standard Marāthī, the genitive is inflected like an adjective.

Another suffix of the genitive is *gelo* ; thus, *mā-gelyā bāpsu-gelyā tsākri-paikē*, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay.

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vātēr*, on the road ; *bāpā-chēr*, with the father. The suffix *gēr* in *ām-gēr*, with us ; *Pedrū-gēr*, at Pedro's, is originally a locative of *gar*, house. Old locatives are also *setā*, in the field ; *garā*, in the house ; *velē*, at the time, and so on.

With regard to **Pronouns**, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham* ; thus, *hāṭ*, *āṭ*, *hāv*, *hāṭ*, I. The case of the agent in *hāvē* or *hāvē*, by me.

The Kōnkanī **Verb** presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 172 and f. The forms used in Kudālī are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kudālī forms also occur in Kōnkanī proper. The usual forms are derived from *asū*, to be, but we also occasionally find forms such as *hāy*, is ; *hotā*, was ; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Marāthī.

The active and the passive constructions are used as in Standard Marāthī ; thus, *hāṭ mar'tā*, I die ; *tāṇē sāsār dilo*, by-him his-property was given. The impersonal construction is also, in most cases, used regularly ; thus, *tāṇē sāṅg'lē*, by-him it-was-said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard. Compare Gujarāṭī. Thus, *tāṇē tā-kā dhād'lo*, him-by as-for-him he-was-sent, he sent him.

With regard to the formation of tenses, Kōnkanī has apparently lost the past habitual. There are no traces of it in Pater Maffei's grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as *tsalait*, they used to treat ; *hādīt*, they used to bring ; *vharat*, they used to carry. On the other hand, Kōnkanī has developed some new tenses.

The present tense differs from Marāthī in that it does not change for gender. Thus we find *to*, *tī*, and *tē nid'tā*, he, she, and it sleeps. This tense is often used to denote future time, and a new futuro tense has been formed from it by adding *lo* ; thus, *nid'tolō*, I shall sleep. Compare Rājasthānī. The form ending in *ān* or *in*, corresponding to

Standard *ēn*, *in*, respectively, is also used but has commonly the sense of a contingent future; thus, *nīdān*, I may sleep; *mārīn*, I may strike.

The imperfect is often formed in the same way as in Standard Marāṭhī, but it may also take the suffix *tālō*; thus, *nīd'tālō*, fem. *-lī*, n. *-lō*, I was sleeping.

Kōŋkaŋī has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, *nīd'lō*, I slept; *nīl'lō*, from *nīdal āhā*, I have slept.

The two forms of the past participle, Marāṭhī *nīd'lā* and *nīl'lā*, have been differentiated in their use in Kōŋkaŋī, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed; thus, *nīdullō* or *nīl'lolō*, I had slept; *gellō*, I had gone.

The infinitive in *ū* is often used as an imperative; thus, *āsū*, be; *gālū*, let him put, or, he may put. The usual case suffixes may be added to it; thus, *korūk*, in order to do; *yēū-chē āsā*, it is to be gone. The suffix *tsō*, *chī*, *chē*, added to the infinitive in *ū* or to the root, forms a future participle passive, which is used like the corresponding Latin participle in *undus* to denote the different forms of the verbal noun. Thus, *yēū-chē āsā*, Latin *eundum est*, a going should be done; *khusālāy kar-chī ānī santōs pār-tso somā dzāvn āsā*, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin *ad urbem condendam*. This participle also corresponds to the Standard Marāṭhī form in *vē*, from which the subjunctive mood is formed; thus, *hāvē nīd-chē*, I ought to sleep.

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kanarese.

The causal verb is formed by adding *āy* instead of Standard *āv*; thus, *karāylō*, I caused to do.

The potential verb is always used impersonally and ends in *ye* or *yet*; thus, *hāvē mārīye*, I can beat.

Dzā or *dzāy* is added in order to denote obligation or necessity; thus, *hāvē mārī-dzāy*, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root *dzān*, to know, forms its present from the root; thus, *dzānā*, I know. The corresponding negative verb is *nyānā* or *nenā*, I do not know. Other tenses do not occur. In a similar way we also find *tsallō*, I go; compare Māhārāṣṭrī Prakrit *challāmi*, I go.

The negative verb is a characteristic feature of Kōŋkaŋī. The usual Marāṭhī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses; thus, *nīda-nā*, he does not sleep; *nīda-nānt*, they do not sleep; *nīda-nīl'lō*, I was not sleeping. The past tense is often formed from the present by adding *dzālo*, became; thus, *vatsa-nū dzālo*, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in *nk* (*ōk*) or *ū* (*ō*); thus, *nīdūk-nā*, I did not sleep; *vatsōk-nānt*, they did not go.

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Maffei's grammar.

KŌNKAṆĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine nouns.		Feminine nouns.			Neuter nouns.	
Sing.							
Nom.	<i>pūt</i> , a son	<i>goḷo</i> , a horse	<i>vāt</i> , a road	<i>kūḷ</i> , body	<i>rāṇi</i> , a queen	<i>vora</i> , a year	<i>burgē</i> , a child.
Instr.	<i>putān</i>	<i>goḷyān</i>	<i>vāḷēn</i>	<i>kuḷin</i>	<i>rāṇyēn</i>	<i>voraṇ</i>	<i>burgyān</i> .
Dat.	<i>putāk</i>	<i>goḷyāk</i>	<i>vāḷēk</i>	<i>kuḷik</i>	<i>rāṇyēk</i>	<i>voraḱ</i>	<i>burgyāk</i> .
Gen.	<i>putā-chē</i>	<i>goḷyā-chē</i>	<i>vāḷē-chē</i>	<i>kuḷi-chē</i>	<i>rāṇye-chē</i>	<i>voraḱ-chē</i>	<i>burgyā-chē</i> .
Loc.	<i>putā-chēr</i>	<i>goḷyā-chēr</i>	<i>vāḷēr</i>	<i>kuḷir</i>	<i>rāṇye-chēr</i>	<i>voraḱr</i>	<i>burgyā-chēr</i> .
	<i>putānt</i>	<i>goḷyānt</i>	<i>vāḷēnt</i>	<i>kudint</i>	<i>rāṇyēnt</i>	<i>voraṇt</i>	<i>burgyānt</i> .
Plur.							
Nom.	<i>pūt</i>	<i>goḷe</i>	<i>vāḷō</i>	<i>kuḷi</i>	<i>rāṇyo</i>	<i>voraḱ</i>	<i>burgī</i> .
Instr.	<i>putā-nī</i>	<i>goḷyā-nī</i>	<i>vāḷā-nī</i>	<i>kuḷi-nī</i>	<i>rāṇyā-nī</i>	<i>voraḱ-nī</i>	<i>burgyā-nī</i> .
Dat.	<i>putāk</i>	<i>goḷyāk</i>	<i>vāḷāk</i>	<i>kuḷik</i>	<i>rāṇyāk</i>	<i>voraḱk</i>	<i>burgyāk</i> .
Gen.	<i>putā-chē</i>	<i>goḷyā-chē</i>	<i>vāḷā-chē</i>	<i>kuḷi-chē</i>	<i>rāṇyā-chē</i>	<i>voraḱ-chē</i>	<i>burgyā-chē</i> .

Postpositions are added to the oblique form ; thus, *bāpā-kaḷe* or *bāpāy-kaḷe*, with the father ; *putā-lāgi*, near the son. The genitive is inflected as an adjective ; thus, *bāpā-kaḷī burgī*, the father's children.

Adjectives ending in *o* have different forms for genders and numbers. Thus, *boro*, good ; fem. *bori*, n. *borē*, obl. *boriyā* and *borē* ; plur. *bore*, f. *boriyō*, n. *borī*. Other adjectives do not change.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	
Nom.	<i>hāo</i>	<i>āmī</i>	<i>tū</i>	<i>tumī</i> ¹	<i>āpuṇ</i>	<i>kōṇ</i>	<i>kitē</i>	(1) Also used as an honorific singular.
Instr.	<i>hāoē</i>	<i>āmī</i>	<i>tuvē</i>	<i>tumī</i>	<i>āpⁿē</i>	<i>koṇē</i>	<i>kityān</i>	
Dat.	<i>mā-kā</i>	<i>ām-kā</i>	<i>tu-kā</i>	<i>tum-kā</i>	<i>āpⁿāk</i>	<i>koṇāk</i> ²	<i>kityāk</i>	(2) Plural <i>koṇāk</i> , etc.
Gen.	<i>mojē</i>	<i>ām-chē</i>	<i>tuē</i>	<i>tum-chē</i>	<i>āpⁿlē</i> <i>āpⁿā-chē</i>	<i>koṇā-chē</i>	<i>kityā-chē</i>	
Obl.	<i>mojyā</i>	<i>ām-chyā</i>	<i>tujyā</i>	<i>tum-chyā</i>	<i>āpⁿlyā</i>	<i>koṇā</i>	<i>kityā</i>	

That

	masc.	fem.	neuter.	plural.	
Nom.	<i>to</i>	<i>tī</i>	<i>tē</i>	<i>te</i> , f. <i>tyō</i> , n. <i>tī</i>	Instead of <i>tā-kā</i> , etc., we also find <i>te-kā</i> , <i>tyā-kā</i> , etc. So also <i>ho</i> , <i>hi</i> , <i>hē</i> , obl. <i>hyā</i> , this ; <i>āso</i> , <i>jī</i> , <i>jē</i> , obl. <i>jyā</i> , which.
Instr.	<i>tāṇē</i>	<i>tīṇē</i>	<i>tāṇē</i>	<i>tā-nī</i>	
Dat.	<i>tā-kā</i>	<i>tī-kā</i>	<i>tā-kā</i>	<i>tā-kā</i>	
Gen.	<i>tā-chā</i>	<i>tī-chē</i>	<i>tā-chē</i>	<i>tā-chā</i>	
Obl.	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	

Indefinite pronouns are *kōṇ*, some one ; *koṇ-i*, anyone ; *kāṭī*, something.

III.—VERBS.

A. Verbs Substantive—

Āsā, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms *āsā* and *āhā*. Both are conjugated in the same way. Thus, *āsā*, I am; *āsāy*, thou art; *āsā*, he is; *āsāv*, we are; *āsāt*, you are, they are.

Negative Verb Substantive—*nā*, I am not, 2. *nāy*, 3. *nā*; plural 1. *nāv*, 2. *nāt*, 3. *nānt*; or *nāt* throughout. Imperfect *nat'lō*, I was not; Past *nat'lō*, I was not.

B. Finite Verb—

FIRST CONJUGATION.—*nidūk* or *nidōk*, to sleep.

Verbal Nouns, *nid-chē*, *nidū-chē*, *nidūk*, to sleep.

Participles, Present, *nidat*, *nid'tolo*; Imperfect, *nid'tālo*; Past, *nid'lo*; Future, *nid'tso*, he who will sleep.

Conjunctive Participle, *nidūn*, *nidon*, *nidn*, having slept.

Adverbial Participle, *nid'tanā*, *nid'tā āstanā*, while sleeping.

	Present.	Past.	Perfect.	1st Future.	2nd Future. Imperative.
Sing. 1	<i>nid'tā</i>	<i>nid'lō</i> ; f. - <i>lī</i> ; n. - <i>lē</i>	<i>nid'lā</i> , f. - <i>lyā</i> , n. - <i>lā</i>	<i>nid'tolō</i> , f. - <i>telī</i> , n. - <i>telē</i>	<i>nidān</i>
2	<i>nid'tāy</i>	<i>nid'loy</i> ; f. - <i>līy</i> ; n. - <i>lēy</i>	<i>nid'lāy</i> , f. - <i>lyāy</i> , n. - <i>lāy</i>	<i>nid'tolōy</i> ; f. - <i>telīy</i> ; n. - <i>telēy</i>	<i>nid'si</i> <i>nid.</i>
3	<i>nid'tā</i>	<i>nid'lo</i> ; f. - <i>lī</i> ; n. - <i>lē</i>	<i>nid'lā</i> , f. - <i>lyā</i> , n. - <i>lā</i>	<i>nid'tolo</i> , f. - <i>telī</i> , n. - <i>telē</i>	<i>nidāt</i>
Plur. 1	<i>nid'tāv</i>	<i>nid'le</i> ; f. - <i>lyo</i> ; n. - <i>lī</i>	<i>nid'lyāv</i>	<i>nid'telgāv</i> or	<i>nidū</i> <i>nidgā.</i>
2	<i>nid'tāt</i>	" " "	<i>nid'lyāt</i>	<i>nid'telgāt</i> or	<i>nid'sāt</i> <i>nidā.</i>
3	<i>nid'tāt</i>	" " "	<i>nid'lyāt</i> , n. - <i>lyāt</i>	<i>nid'telgāt</i> or	<i>nid'tit</i>

Present Definite, *nidat āsā*, I am sleeping.—**Imperfect**, *nidat ās'lō*, I was sleeping; or *nid'tālō*.—**Pluperfect**, *nidullō* or *nid'tolō*, f. -*lelī*, n. -*lelē*, I had slept.—**Contingent Future**, *nid'tlō*, if I had slept, or, I would have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

SECOND CONJUGATION.—*mārūk*, to strike.

	Past.	Perfect.	Second Future.	Imperative.
Sing. 1	<i>hāvē</i>	<i>hāvē</i>	<i>mārin</i>	
2	<i>tuvē</i>	<i>tuvē</i>	<i>mār'si</i>	<i>mār.</i>
3	<i>tā-nē</i> , etc.	<i>tā-nē</i> , etc.	<i>mārit</i>	
Plur. 1	<i>āmī</i>	<i>āmī</i>	<i>mārū</i>	<i>mār'yā.</i>
2	<i>tumī</i>	<i>tumī</i>	<i>mār'sāt</i>	<i>mārī.</i>
3	<i>tā-nī</i>	<i>tā-nī</i>	<i>mār'tit</i>	

Pluperfect, *hāvē mār'lulō*, I had struck. *Y* is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *tuvē mār'lyēy*, thou struckest. **Present participle** *mārīt*, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—*Dzānā*, I know, has only a present, conjugated as *nid'tā*; thus, *dā ināy*, thou knowest; *dānāt*, they know. So also *nenā*, I don't know.

Votūk, to go, forms its tenses irregularly; thus, *voitā*, or *velā*, I go; *gelō*, I went.

Verbs ending in vowels form their future after the second conjugation; thus, *gēn*, for *gein*, I shall take; *getit*, they will take.

Several verbs form their past tense irregularly. Thus, *khā*, eat, past *khelō*; *kar*, do, past *kelō*; *mur*, die, past *melō*; *var*, carry, past *velō*; *yē*, come, past *āylō*; *votā*, go, past *gelō*; *mon*, say, past *moḷē*; *gē*, take, past *getlo*; *aik*, hear, past *aikalō*.

D. Causative Verb.—Formed by adding *āy*; thus, *karāy-tā*, I cause to do; *hāvē karāylē*, I caused to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *tā-kā*, *tā-nē*, or *tā-chyān*, *māriye* (or *māriyet*), he may, he can strike. In a similar way *dāi* or *dāi* is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *hāvē votā-dāi*, I must go.

F. Negative Verb.—Present, *nida-nā*, I did not sleep; Imperfect, *nida-nāt'lō*, I was not sleeping; Past, *nida-nā-dālo* or *nidūk-nā*, I did not sleep; Future, *nid-tso nā*, I shall not sleep, etc.

Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 394 and ff. It has been received from Kanara and is independent of the specimens.

[No. 40.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

SPECIMEN I.

अेका मनश्याक दोन चेडे आसले । आनि तांतलो धाकटो बापायक म्हणों लागलो, पाय माका येवो तो सँसाराचो वांटो माका दी । मागीर ताणें ताँकाँ आपलो सँसार वांटून दिलो । मागीर थोड्याच दिसाँ भितर धाकड्या चेड्यान सगळें अेकठाय केलें, आनि पैशिल्या मुलखाक गेलो, आनि थेंसर जाय तसो रावोन आपलें सगळें हाँगडायलें । ताचे कडलें सगळें सरल्या उपरांत त्या मुलखांत व्हड दुकळ पडलो आनि तो जिगजिगलो । मागीर तो गेलो आनि त्या गाँवच्या अेका गेर रावलो आनि ताणें ताका धुकराँ चरौक शेतांत धाडलो । आनि धुकराँ खातात तो कुंडो आपणाक मेळत की कितें अशें ताका जालें । आनि कोण ताका दि-ना । आनि जेन्नाँ ताचे दोळे उगडले तेन्नाँ तो म्हणोंक लागलो, मज्या पायचे कितले चाकर खावन जेवन आहात, आनि हाँव भुकेन मरताँ । हाँव उठान आनि मज्या पाय-लागीँ वचान आनि ताका म्हणान, पाय हाँव देवार आनि तुज्या मुखार चुकलों, आनि फुडें तुजो पुत म्हणोंक फाव-ना । तुज्या चाकरांतलो अेक माका कर । आनि तो उठलो आनि बापाय-कडे आयलो । पुण तो पैस आसतनाँच ताच्या बापायन ताका पळेलो, आनि ताका काकूत आयली आनि तो धाँवलो आनि ताणें ताच्या गळ्याक मिटी मारली आनि ताचो मुको घेतलो । आनि पुत ताका म्हणों लागलो, पाय हाँव देवार आनि तुज्या मुखार चुकलों, आनि ह्या उपरांत तुजो पुत म्हणोंक फाव-ना । पुण बापुय आपल्या चाकराँक म्हणोंक लागलो, अेक बरें आंगलें हाडा आनि तें हाका घाला, आनि हाच्या हातांत मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि खुशाल जाव्या । कित्या तर हो मज्जो पुत मेललो तो परतो जिवो जालो, तो सांडललो आनि मेळलो । आनि ते खुशाल जाले ॥

आताँ ताचो व्हडलो चेडो शेतांत गेललो । आनि तो येवूँक लागलो आनि घराचे लागीँ पावलो तेन्नाँ ताणें व्हाजप आनि गाणें आयकलें । आनि

ताणें अेका चाकराक आपयलो, आनि विचारलें हें कितें । आनि ताणें ताका म्हळें, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुज्या बापायन जेवण दिलां । आनि ताका राग आयलो आनि तो घरांत वचना । म्हण ताचो बापुय भायर आयलो आनि ताका विनवेंक लागलो । आनि तो बापायक म्हणों लागलो, पळे इतलीं वर्सां हांव तुजी चाकरी करतां आनि केन्नाच हांवें तुजें उतर मोडलें ना । इतलें आसोन मज्या इष्टां बरोबर खोशी करूंक तुवें माका अेक बोकाड पर्यानि दिलें ना । पुण हो तुजो पुत जाणें तुज्या सँसाराची कसविणीं बरोबर रावोन वाट लायली तो येवूंच्या आदीं ताचे पासून तुवें जेवण दिलें । आनि तो ताका म्हणों लागलो, पुता तूं सदां मजे बरोबर आहाय, आनि मजें आहा तें सगळें तुजेंच आहा । आमी खुशाल जावूंक फावा, कित्या तर हो तुजो भाव मेललो आनि परतो जिवो जालो, तो सांडललो आनि मेळलो ॥

[No. 40.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌŅKANĪ DIALECT.

(STATE SAWANTWADI.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ekā mansyāk dōn chede ās'le. Āni tānt'lo dhāk'to bāpāy'k mhaṇō
One to-man two sons were. And them-among the-younger to-father to-say
 lāg'lo, 'pāy, mā-kā yevo to sāsārā-tso vāṇto mā-kā dī.' Māgīr
began, 'father, me-to may-come that fortune-of share me-to give.' Then
 tāṇē tã-kã āp'lo sāsār vāṇtūn dilo. Māgīr thodyā-ts disā
him-by them-to his property having-divided was-given. Then few-only days
 bhitar dhāk'tyā chedyān sag'lē ek-thāy kelē, āni paśilyā mul'khāk
within younger son-by all together was-made, and far to-country
 gelo, āni thaĩ-sar dzāy taso rāvont āp'lē sag'lē hog'dāy'lē.
he-went, and there it-chanced thus having-lived his all was-spent.
 Tā-chē kad'lē sag'lē sar'lyā-up'rānt tyā mul'khānt vhaḍ dukaḥ pad'lo,
His near-being all was-spent-after that country-in great famine fell,
 āni to jig'jig'lo. Māgīr to gelo āni tyā gāṇ-chyā ekā gēr rāv'lo;
and he was-poor. Then he went and that village-of one-man's at-house stayed;
 āni tā-ṇē tā-kā dhuk'rā tsaraūk śetānt dhād'lo. Āni dhuk'rā khātāt
and him-by him-as-for swine to-feed fields-in he-was-sent. And pigs eat
 to kuṇḍo āp'nāk melat kī kitē, aśē tā-kā dzālē. Āni kon
that husk to-himself will-be-got or what, thus him-to became. And anyone
 tā-kā di-nā. Āni jennā tā-che doḷe ugad'le tennā to mhaṇōk
him-to would-not-give. And when his eyes opened then he to-say
 lāg'lo, 'majyā pāy-che kit'le tsākar khāv'n jōv'n āhāt,
began, 'my father-of how-many servants having-eaten having-dined are,
 āni hāṇ bhukēn mar'tā. Hāṇ uṭhān, āni majyā pāy-lāgī vatsān,
and I with-hunger die. I will-arise, and my father-to will-go,
 āni tā-kā mhaṇān, "pāy, hāṇ Devār āni tujyā mukhār tsuk'lō
and him-to will-say, "father, I to-God and thy in-face sinned,
 āni phudē tudzo put mhaṇōk phāva-nā. Tujyā tsāk'rānt'lo ek mā-kā
and hereafter thy son to-say am-fit-not. Thy servants-among one me
 kar.'" Āni to uṭh'lo āni bāpāy-kadē āy'lo. Puṇ to pais ās'tanā-ts
make.'" And he arose and father-to came. But he far being-only

tā-chyā bāpāy'n tā-kā paḷelo, āni tā-kā kākūt āy'li, āni to dhāṅ'lo
his by-father him-to he-was-seen, and him-to pity came, and he ran
 āni tā-ṇē tā-chyā galyāk miṭi mār'li, āni tā-tso muko ghet'lo.
and him-by his on-neck embracing was-struck, and his kiss was-taken.
 Āni put tā-kā mhaṇḍ lāg'lo, 'pāy, hāṅ Devār āni tujyā mukār
And the-son him-to to-say began, 'father, I to-God and thy in-face
 tsuk'lē, āni hyā-up'rānt tudzo put mhaṇḍk phāva-nā.' Puṇ bāpuy
sinned, and hence-forward thy son to-say deserve-not.' But the-father
 āp'lyā tsāk'rāk mhaṇḍk lāg'lo, 'ek barē āṅ'lē hādā āni tē hā-kā
his to-servants to-say began, 'one good robe bring and that him-to
 ghālā, āni hā-chyā hātānt mudī ghālā āni pāyānt vhaṇō ghālā, āni āmi
put, and his hand-on ring put and feet-on shoes put, and we
 jēvyā āni khuṣāl dzāvyā, kityā, tar ho madzo put mel'lo, to par'to
let-us-feast and merry let-us-be, why, then this my son was-dead, he again
 jivo dzālo; to sāṇḍ'lalo, āni mel'lo.' Āni te khuṣāl dzāle.
alive became; he was-lost, and was-found.' And they merry became.

Ātā tā-tso vhaḍ'lo chedo śetānt gel'lo. Āni to yēvūk lag'lo,
Now his elder son in-the-fields had-gone. And he to-come began,
 āni gharā-chē lāg'i pāv'lo, tennā tā-ṇē vhaḍzap āni gāṇē āy'k'lē.
and house-of near reached, then him-by music and singing was-heard.
 Āni tā-ṇē ekā tsāk'rāk āpay'lo, āni vitsār'lē, 'hē kitē?' Āni
And him-by one to-servant was-called, and it-was-asked, 'this what?' And
 tā-ṇē tā-kā mhaḷē, 'tu-dzo bhāv āy'lā āni to par'to āp'nāk
him-by him-to it-was-said, 'thy brother has-come and he again to-him
 mel'lo, mhaṇ tujyā bāpāy'n jevaṇ dilā.' Āni tā-kā rāg
was-got, therefore thy by-father feast has-been-given.' And him-to anger
 āy'lo, āni to gharānt vatsa-nā; mhaṇ tā-tso bāpuy bhāy'r
came, and he house-into would-not-go; therefore his father outside
 āy'lo āni tā-kā vinaṅ'k lāg'lo. Āni to bāpāy'k mhaṇḍ lāg'lo, 'paḷo, it'lī
came and him to-entreat began. And he to-father to-say began, 'see, so-many
 varsā hāṅ tujī tsāk'ri kar'tā, āni kennā-ts hāṅ tujē utar mōḍ'lē nā,
years I thy service do, and at-any-time-even by-me thy word was-broken not.

It'lē āson majyā ishtā barōbar khōṣī karūk tuvē mā-kā ek
So-much having-been my friends with merriment to-make by-thee me-to one
 hokaḍ paryān dilē nā. Puṇ ho tudzo put dzā-ṇē tujyā sāsārā-chi kas'biṇī
kid even was-given not. But this thy son whom-by thy property-of harlots
 barōbar rāvon vāt lāy'li, to yēvū-chyā āḍī, tā-chē pāsūn tuvē
with having-lived waste was-caused, he coming-of before, him for by-thee
 jevaṇ dilē.' Āni to tā-kā mhaṇḍ lag'lo, 'putā, tū sadā majē-barōbar
feast was-given.' And he him-to to-say began, 'son, thou always me-with

āhāy, āni majē āhā, tē sag¹lē tujē-ts āhā. Āmī khusāl dzāvīk phāvā,
art, and mine is, that all thine-only is. By-us merry to-become is-fit,
 kityā tar ho tudzo bhāv mel¹lo, āni parto jivo dzālo; to sād¹lalo
why then this thy brother was-dead, and again alive became; he was-lost
 āni mel¹lo.
and was-found.'

[No. 41.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

SPECIMEN II.

देडशें वर्सां जातीत आमचे पूर्वज गोंयथान आयल्यार। ते हांगासर येज्जक पावो गोंयच्या परास हांगा तांकां काम धंदो बरो मेळा। त्या-वेळा वाडी भोंसल्यांचें राज आसलें, आनि ते राजा तांकां बरे भाशेन चलैत। तांतले जायते जण बरे कसबी आसले, आनि थोडे येपारी आसले। येपारी आसले ते गोंयथान तुप आनि घाण्यांचें ताजें तेल हाडीत, आनि वाडीथान पानाचो गोंयां करत। ते समेंय वाडीथान गोंयां वचोंक बरे मारग नसले म्हण म्हाल हाडचो करचो तो सगळो बैलां वैल्यान करत। वाटेर चोरांची भिरांत आसताली त्या-पासून दुडू हाडचे करचें जाल्यार तेलाच्या दबड्यांनीं घालून तेल म्हण करत। वाडींत बरीं बरीं घरां आनि बांदकामां आहात। तीं सगळीं तांचे आनि तांचे संसतीचे हातचीं। आजून पर्यांन वाडीच्यां किरिस्तांवां-भितर जायते बरे गवंडी आहात। वाडी किरिस्तांवांची वस्ती चडली तेन्नां गोंयच्या बिस्पान (भिस्मान) हांगा एक पाद्री धाडलो। वाडीच्या राजान इयज बांदूंक ताका जागो दिलो। आनि किरिस्तांवांची समुत बरी चलोंक लागली। हळू हळू वाडी चेंका विगारान जायना म्हण एक कुर धाडलो। आतां वाडीच्या राज्यांत पांच हजारों वैर किरिस्तांव आहात। तांचे भितर बामण, चारोडे आनि सुदिर अशे-वरग आहात, आनि तांच्यो भासोय वेगवेगळ्यो आहात, पुण त्यो चड वेगळ्यो नांत। आनि चेंकाची भास समजोंक दुसऱ्याक कठीन पडना। गोंयच्या लोकांचे भाशेंत फिरंगीं उत्रां जायतीं मिसळल्यांत, तशींच वाडीच्या किरिस्तांवांचे भाशेंत मराठी उत्रां मिसळल्यांत, पुण तितलीं नांत। आनि कांय थोडीं फिरंगी उत्रां मिसळल्यांत पाद्रीं-वरवीं। कित्या तर वाडीक पाद्री येतात ते सगळे गोंयचे आनि तांची भास गोंयची फिरंगी उत्रां मिसळलेली। पुण ते जायत तितले करून शेरमांवांत फिरंगी उत्रां घाली-नांत। ते जाणत कीं हांगाचे लोक फिरंगी शिकनांत तेन्ना तांकां फिरंगी उत्रां समजोंचीं नांत ॥

[No. 41.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌŌKANĪ DIALECT.

(STATE SAWANTWADI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ded-śē varsā dzātīt ām-che pūrvadz Gōy-thān āy'lyār.
One-and-a-half-hundred years may-be our ancestors Goa-from coming-on.

'Te hāngāsar yēūk pāvo, Gōy-chyā parās hāngā tã-kã kām-dhando
They hither to-come reason, Goa-of than here them-to work-and-business
 baro melā. Tyā-velā Vāḍi Bhōslyā-chē rādz ās'lē, āni te rādzā
better was-got. That-time at-Vāḍi the-Bhonslas-of sway was, and those kings
 tã-kã barē bhāsēn tsalait. Tānt'le dzāy'te dzaṇ bare kas'bī ās'le, āni
them-to good way-in used-to-treat. Them-among many men good artists were, and
 thoḍe yopārī ās'le. Yopārī ās'le te Gōyā-thān tup āni ghānyā-chē tājē tel
a-few traders were. Traders were they Goa-from ghee and pressed fresh oil
 hādīt, āni Vāḍi-thān pānātso Gōyā vharat. Tē samāy Vāḍi-thān
used-to-bring, and Vāḍi-from tobacco to-Goa used-to-take. That at-time Vāḍi-from
 Gōyā vatsōk bare mārāg nas'le, mhaṇ mhāl hād'tso vhar'tso
to-Goa to-go good roads not-were, therefore merchandisc to-be-brought to-be-taken
 to sag'lo bailā vailān vharat. Vāṭer tsorā-chī bhirānt ās'tāli,
that all oxen on they-used-to-bring. On-the-road thieves-of fear was,
 tyā-pāsūn duḍū hād'che vhar'chē dzālyār telā-chyā dab'dyā-nī ghālūn
therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put
 tel mhaṇ vharat. Vāḍint barī barī gharā āni bānd'kāmā āhāt; tī
oil having-said they-brought. In-Vāḍi good good houses and buildings are; they
 sag'lī tã-chē āni tã-chē sās'ti-chē hāt-chī. Ādzūn-paryān Vāḍi-chyā Kiristāvā-
all their and their descendants' hand-of. Now-till Vāḍi-of Christians-
 bhitar dzāy'te bare gav'ndī āhāt. Vāḍi Kiristāvā-chī vastī tsal'li, tennā
among many good masons are. At-Vāḍi Christians-of population increased, then
 Gōy-chyā bispān (or bhisman) hāngā ēk pādri dhād'lo. Vāḍi-chyā rājān igradz
Goa-of by-bishop here one priest was-sent. Vāḍi-of by-king church
 bāndūk tā-kā dzāgo dilo. Āni Kiristāvā-chī samut barī tsalōk lāg'li.
to-build him-to site was-given. And Christians-of religion well to-prosper began.
 Halū-halū Vāḍi ekā vigārān dzāy-nā; mhaṇ ēk kur
By-and-by at-Vāḍi one by-vicar it-could-not-be-managed; therefore one curate

dhād'lo. Atā Vādi-chyā rājyānt pānts hadzārā vair Kiristāv āhāt.
was-sent. Now Vadi-of in-the-kingdom five thousand above Christians are.
 Tā-chē bhitar bāmaṇ, tsārode, āni sudir ase varag āhāt, āni tā-ohyō
Them-of among Brāhman, Kshatriyas, and Śūdras such castes are, and their
 bhāsō-y vēg'vēg'lyō āhāt; puṇ tyō tsad vēg'lyō nānt. Āni ekā-chi bhās
languages-also different are; but they very different are-not. And one-of language
 sam'dzōk dus'ryāk kathin paḍa-nā. Gōy-ohyā lokā-chē bhāsēnt Phiraṅgī
to-understand for-another difficult falls-not. Goa-of people-of in-language Portuguese
 utrā dzāy'tī misal'lyānt; taśī-ts Vādi-chyā Kiristāvā-chē bhāsēnt Marāṭhi
words many have-been-mixed; thus Vadi-of Christians-of in-language Marāṭhi
 utrā misal'lyānt; puṇ tit'lī nānt. Āni kāy thoḍī Phiraṅgī
words have-been-mixed; but so-many they-are-not. And some few Portuguese
 utrā misal'lyānt pādri-var'vī. Kityā, tar Vādik pādri yetāt te sag'le
words have-been-mixed priests-through. Why, then to-Vadi priests come they all
 Gōy-che, āni tā-chi bhās Gōy-chi Phiraṅgi utrā misal'lēli. Puṇ te
Goa-of, and their language Goa-of Portuguese words-(with) is-mixed. But they
 dzāy't tit'lē karūn śermāvānt Phiraṅgi utrā ghāli-nānt. Te
may-be-possible so-much having-done sermons-in Portuguese words put-not. They
 dzānat kī hāngā-che lōk Phiraṅgi śika-nāt, tennā tā-kā Phiraṅgi utrā
know that here-of people Portuguese learn-not, then them-to Portuguese words
 sam'dzō-chī nānt.
intelligible are-not.

FREE TRANSLATION OF THE FOREGOING.

One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Bhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers; therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants' hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi; among them there are such divisions as Brāhman, Kshatriyas, and Śūdras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and

in the language of the Christians of Vadi Marāṭhi words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.

[No. 42.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHĪ.

KONKANĪ DIALECT.

(DISTRICT KANARA.)

SPECIMEN III.

Yekā munśāk dog pūt āsulle. Āni tāntlyā dhāktya putān āplyā.
One to-man two sons were. And them-among the-younger by-son his
 bāpāi-kaḍe mhuļē, 'bāpāi, mojjā vāṇtyāk pōḍ-chi āst mā-kā di.' Āni
father-to it-was-said, 'father, my to-share falling estate me-to give.' And
 tā-ṇē tā-chē modē āpli āst vāṇtli. Āni tā-chē uprānt dzāite dis votsōk
him-by them between his estate was-divided. And that-of after many days to-go
 nānt, titlyānt dhāktyā putān sagli āst yekḍe kōrn poiśilyā
were-not, that-much-in the-younger by-son all estate together having-made far
 gāvāk gelo, āni thaī āpli āst pād jinyēn ibādli. Āni tā-ṇē sagli
to-country went, and there his estate bad by-living was-wasted. And him-by all
 āst kharchita-ts, tyā gāvānt yēk hōḍlō dukōl pōḍlō, āni to garjevōnt
estate-on spending-only that in-country one big famine fell, and he wanting
 dzālo. Āni to votson tyā gāv-čhyā yekā gāvkarā-kaḍe kāmāk rāvlo.
became. And he having-gone that town-of one townsman-to to-work remained.
 Āni tā-ṇē āple dukor tsaraūk āplyā gādyānt tā-kā dhādlo. Āni
And him-by his swine to-feed his in-fields him-as-for he-was-sent. And
 dukrā-nī khāū-tso kuṇḍo khāvn āplē poṭ khuśālayēn bhorto
swine-by to-be-eaten husks having-eaten his-own belly gladly filling
 āsullo, puṇ kōṇe-ī tā-kā divūk nā. Āni to āplē gnyānā-chēr
would-have-been, but by-anyone him-to to-give not. And he his sense-on
 yeta-ts mhuṇālo kī, 'mojjā bāpāi-gēr kitle modzure-che
on-coming-only said that, 'my father's-in-house how-many hire-of
 tsākar dzai titlē khāvn jēvn sāṇto kari-sārkhē āsāt,
servants wanting so-much having-eaten having-consumed saving to-make-like are,
 āni hāū bhukēn mortā. Hāū uṭon mojjā bāpāi-gēr vetā
and I by-hunger die. I having-risen my father's-to-house (will-)go
 āni mhuṇā, "bāpāi, hāvē Devā-chēr āni tujjā mukār tsūk
and say, "father, by-me God-against and thy in-face fault
 kolā, āni hyā-mukār hāū tudzo pūt mhuṇ gheūk phāvo nā.
has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not.
 Mā-kā tujjā modzure-chē tsākrā-vari kar." Āni to uṭon āplyā
Me thy hire-of servants-like make." And he having-arisen his

bāpāi-lāgī āilo. Puṇ to bōv pois āstānā-ts tā-čyā bāpāin tā-kā polōvn
father-to came. But he very far on-being-only his by-father him having-seen
 tā-čhi birmōt ohintūn dhāvūn gelo āni tā-čhē mānēr pōḍn tā-kā
him-of pity having-felt having-run went and his on-neck having-fallen him-to
 ume dile. Āni to pūt tā-kā mhuṇālo, 'bāpāi, hāvṣ Devā-čhēr āni
kisses were-given. And that son him-to said, 'father, by-me God-to and
 tujyā dolyā mukār tsūk kelā, āni hyā-mukār hāṁ tudzo pūt mhoṇ gheṁk
thy eyes before fault is-made, and henceforward I thy son having-said to-take
 [phāvo nā.' Puṇ tyā bāpāin āplyā tsākrāk sānglē, 'uttim āugostor
worthy (am-)not.' But that by-father his to-servants it-was-said, 'best robe
 bhāir hādā āni tṣ tā-kā ghālā; āni tā-čyā hātāk yēk mudī ghālā, āni
out bring and that him-to put-on; and his to-hand one ring put, and
 tā-čyā pāyāk mocho ghālā, āni āmī khāvn khuśālāi karyā, kityāk
his feet-on shoes put, and we having-eaten merriment let-us-do, why
 mholyār, ho modzo pūt mello, ātā to portūn jivōnt dzālā; to sāṇḍullo, āni
on-saying, this my son was-dead, now he again alive has-become; he was-lost, and
 to mellā.' Āni to khuśālāi korūk lāgle.
he has-been-found.' And they merriment to-do began.

Ātā tā-tso hōḍlo pūt gādyānt āsullo. Āni to yōvn gharā-lāgī
Now his big son in-the-field was. And he having-come house-near
 pāvtō-ts tā-ṇṣ vādzāp āni nāts āikalē. Āni tā-ṇṣ yekā tsākrāk
on-reaching-only him-by music and dancing was-heard. And him-by one to-servant
 āpōvn itsārlē, 'hā-tso art kitē?' Āni tā-ṇṣ tā-kā dzāp
having-called it-was-asked, 'this-of meaning what?' And him-by him-to answer
 dili, 'tudzo bhāv āilā, āni tujyā bāpāin yēk jovān dilē; kityāk
was-given, 'thy brother has-come, and thy by-father one dinner is-given; why
 mholyār, to tā-kā boryā bolāikīn mellā.' Āni to rāgār dzālo,
on-saying, he him-to good in-health has-been-found.' And he in-anger became,
 āni bhitar votsa-nā dzālo. Dekūn tā-tso bāpui bhāir āilo āni porātūk lāglo.
and inside go-not became. Therefore his father out came and to-entreat began.
 Āni tāṇṣ dzāp divn āplyā bāpāi-lāgī mhuṇē, 'polai hyā sabār
And by-him answer having-given his father-to it-was-said, 'see these many
 varsā thāvn hāṁ tuji tsākri kartā, āni hāvṣ tujṣ utār kāi modūk nā; āni
years from I thy service do, and by-me thy word ever to-break not; and
 tari tuvṣ mā-kā yēk bokḍe-čhē pil dekunī kāi diūk nā, hāvṣ mojjā
still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my
 ishtā sāngātā khuśālāi korūk. Puṇ dzā-ṇṣ tuji āst chediā sāngātā
friends with merriment for-making. But whom-by thy estate harlots with
 ibādli, to tudzo pūt āilyā-phārāts tuvṣ tā-čyā khātir yēk jevān
was-wasted, that thy son coming-directly by-thee his for-sake one feast
 dilē.' Āni tā-ṇṣ tā-kā mhuṇē, 'putā, tū sadā mojjā sāngātā āsūi,
was-given.' And him-by him-to it-was-said, 'son, thou always me with art,

āni moĵyā-lāgī āsā, tḥ saglḥ tujḥ; āni āmī khusālāi kar-chi āni
and me-with is, that all thine; and by-us merriment should-be-made and
 santōs pāv-tso somā dzāvn āsā; kityāk mholṃyār, ho tudzo bhāv
pleasure should-be-felt proper having-become is; why on-saying, this thy brother
 mello, ātā to portūn jivōnt dzālā; to sāṇḍullo, āni to mellā.
was-dead, now he again alive has-become; he had-been-lost, and he has-been-found.'

The preceding specimens represent what might be called Standard Kōṅkaṇi, the language of North Kanara, Goa, and Sawantwadi. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gōmāntakī and Bārdēskari, shows a strong tendency to drop the Anunāsika. Thus, *tsolok*, for *tsalūk*, to go; *āv*, for *hāv*, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, *vodik*, for *adhik*, more; *vai* for *hai*, yes. *ḍ* and *ḷ* seem to be interchangeable as is also sometimes the case in Kanarese; thus, *tsod* and *tsol*, for *tsad*, much; *dukoḍ* and *dukoḷ*, famine. The occasional softening of hard consonants is also due to the same influence; thus, *yčk*, *yčk*, and *yēg*, one; *nesog* for *nesūk*, to put on, etc. The final *y* in verbal forms is usually dropped; thus, *āhā* and *āsā*, thou art. On the other hand, *y* is substituted for *t* in the second and third persons plural of the present tense; thus, *vētāy*, you, they, go. In other respects the various Kōṅkaṇi dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bārdēskars, one of the four divisions of the Śēṇvis or Gaud Brāhmaṇs.

[No. 43.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌṆKAṆĪ (BĀRDESKARĪ) DIALECT.

(DISTRICT BELGAUM.)

Ēk Ārāb manuśyā-tso godyā-tso mōg. Ēk Ārāb monis
One Arab man-of horse-of love. One Arab man
 tso! garib āsulo. Tyā-chē kadēn kāl-ts ēg nosog ū pāng-rok
very poor was. Him-of with any-even one to-dress and to-wear
 nāsulo. Poṇ yōk dzobor boro goḍo tyā-chyā kaḍe āsulo.
was-not. But one very good horse him-of with was.
 To goḍo vik^{to} geū-^{to}chyāk ēk poisolo monis soditālō. Poṇ tyā-kā
That horse buying to-take one of-a-far-country man was-seeking. But him-to
 goḍo vik-chī bilkul poīli khośi nāsuli. Māgīr āpoṇ tso!
the-horse to-sell at-all at-first willingness was-not. Afterwards himself very
 garib āsā moṇ vikūk kabūl dzhālo, ānik āp^{lo} mogā-tso
poor is saying to-sell willing he-became, and his-own love-of
 goḍo geūn gelo tyā manuśyā-kaḍe. Tyādnā tē manuśyān
horse having-taken he-went that man-to. Then that by-man
 tso! khuśēn tyā-kā rupōy medzon dile. Te rupōy ātāt
very willingly him-to rupees having-counted were-given. Those rupees in-the-hand
 geūn rupayāk ānik āp^{lyā} godyāk podōit rāilo,
having-taken at-the-rupees and his-own at-the-horse looking he-remained,
 āni moṇok lāg^{lo}, ‘arē āv tu-kā dus^{ryā}-chyā ātāt dotā, te
and to-say began, ‘O I thee-to others’ in-the-hand give, they
 tu-kā bānd^{to}le āni kōṇ-dzānā tu-ka mārīt, āse dagd ditalō.
thee-to will-tie and who-knows thee-to he-will-beat, in-this-way trouble they-will-give.
 Tē pāsot tū tso! āp^{lyā} gārā. Mājhi bur^{ge}-bālā tu-ka
That on-account-of thou go our-own to-house. My children thee-to
 po|on khuśāl dzāt^{li}. Ase moṇon te rupaye donīr
having-seen pleased will-become.’ So saying those rupees on-the-ground
 mārūn goḍo geūn phaṭiskon gelo. Dzālō-dzālyār te
having-thrown horse having-taken immediately he-went. But those
 rupōy māron vāiche kām dzabōr ośō korūk-nā. Poilē
rupees having-thrown the-above business good thus he-did-not-do. At-first
 div-^{to}chyāk kobūl dzhālo, ānik māgīr nyāgār dzālo. Ase
to-give(sell) willing he-became, and afterwards promise-breaker became. So
 korūn tyā-ne poilo kobūl dzālo āni māgīr
having-done him-by at-first willing became and afterwards

nyāgār dzālo. Aśe dzātā, poile koṇoyī vost kobūl-koron
promise-breaker he-became. So becomes, at-first whatever thing having-agreed
āni māgīr nyāgār dzāle maṇ^ache he vait kām aśe
and afterwards refused became to-say this bad work (is) so
sam^adzō-che.
it-should-be-considered.

FREE TRANSLATION OF THE FOREGOING.

HOW AN ARAB LOVED HIS HORSE.

Once upon a time there was a very poor Arab. He did not possess anything to wear, but had a very good horse. Now it happened that a man came from a far country in order to buy his horse. At first he was not at all willing to sell it. Afterwards, however, he agreed to sell it because he was so very poor. He took his beloved horse to the other man, who willingly paid the price for it. The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said: 'I am now going to give thee up to others; they will bind thee, and, who knows, if they will not beat thee and thus torment thee. Well, go home, then. My children will be glad to see thee.' With such words he throw the rupees on the ground, took the horse, and went straight off. But it was not right of him to do so after having taken the money. First he agreed to sell the horse, and afterwards he broke his word. And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

The Kōṅkaṇī dialect spoken by the Sarasvat Brāhman̄s of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen.

The Sarasvat Brāhman̄s, who belong to the Śēṇvis or Gaud Brāhman̄s, like other Brāhman̄s of the Konkan, assert that they were originally brought from Trihōtra by Paraśurāma. Trihōtra they wrongly identify with the modern Tirhut. This tradition is found in the Sahyādrīkhaṇḍa of the Skandapurāṇa. They assert that they first settled in Goa, from which place they fled after the Portuguese conquest. They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Haliyal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant. Thus, we find *pūtu* instead of *pūt*, son; *dōni* instead of *dōn*, two. Exceptions to this rule are only apparent; thus, *dog dzāṇa pūta*, two persons sons. Here *dog-dzāṇa* forms a compound, and this fact accounts for the termination of *dog*.

The short final vowels are unaccented. This is shown by the fact that *i*, *ū*, *ē*, and *ō* in the preceding syllable are not shortened. Thus, *ēku ghōḍo*, a horse, but genitive *ekā ghōḍyā-gelē*.

The short final vowels seem to be the old Prākṛit terminations. Compare *ēku pūtu*, Māhārāshṭrī Prākṛit *ekkō puttō*, a son; *ēki dhura*, Māhārāshṭrī *ekkī dhūā*, a daughter; *pūta*, Māhārāshṭrī *puttā*, sons; *dōni*, Māhārāshṭrī *doṇṇi*, two. It is probable that their preservation is due to the influence of Kanarese.

Long final vowels are often shortened; thus, *āssā*, I am; *āssa*, thou art; *dī*, give; *sagḷi āsti*, all (his) estate.

E and *o* have the same sounds as in Standard Kōṅkaṇī, and the vowel system is, in all essentials, the same in both forms of speech.

The Anunāsika seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, *ānĩ*, and; *āmmĩ*, we; *hācā*, I; *kānũ*, ear.

Consonants are often doubled between vowels; thus, *mākkā*, to me; *tānnũ*, by him; *āssa*, is; *bhittari*, inside.

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages. Thus, *mākkā mārīda*, they will beat me, I shall be beaten; *tajjẽ*, Standard *tā-chẽ*, his.

Nouns.—Weak bases end in vowels. Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural; feminine bases in *a* and *i*, plural *o* and *i*; neuter bases in *a*, plural *ā*; thus, *pūtu*, a son; *pūta*, sons; *dhura*, a daughter; *dhuro*, daughters; *pāḷhī*, a back; *pāḷhī*, backs; *chittala*, a deer; *chittalā*, deer. The instrumental and case of the agent ends in *nẽ*; the genitive in *gelẽ* and *chẽ*; the locative in *āntũ*; thus, *bāpsu-nẽ*, by the father; *rād-rā-nẽ*, with ropes; *dhure-chẽ nācā*, the daughter's name; *ma-gelyā bāpsu-gelyā tsākrā-paikkĩ*, among my father's servants; *gāvāntũ*, in the village. In other points the declension of nouns agrees with Standard Kōṅkaṇī.

Pronouns.—*Hācā*, I; *hāvē*, by me; *majjẽ* and *ma-gelẽ*, my; *āmmĩ*, we, and so on. 'Who' ? is *kōṇũ*, and 'what' ? is *ittẽ*.

Verbs.—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons. Thus, *rattā*, I go; *cattā*, thou goest, he goes; *rattāli*, we, you, or they, go. The first person singular of the second future ends in *nā*; thus, *āssanā*, I shall be; *mārīnā*, I shall strike.

The second person imperative ends in *a* in the first, and in *i* in the second conjugation; thus, *vaṭsa*, go; *baisa*, sit; *kari*, make; *mārī*, strike.

'I should strike' is *hāvē mār-kāḷa*.

The verbal noun in *chẽ* is used in the oblique form as an infinitive; thus, *mhoṇ-chā* (i.e. *mhoṇ-chyā*) *lāglo*, he began to say. An infinitive of purpose is often formed by adding the suffix *śi*; thus, *davar-śi*, in order to keep; *kari-śi*, in order to make.

The conjunctive participle ends in *ānu* or *nu*, the final *u* being often nasalised; thus, *kōrnu*, having done; *vātānu*, having divided; *vaṭsunũ*, having gone.

In most characteristics, however, the dialect of Karwar is simply Standard Kōṅkaṇī, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows. The alphabet used is Kanarese. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 44.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KŌNKAṆĪ DIALECT.

(SARASWAT BRĀHMANŚ OF KARWAR.)

ಎಕಾ ಗೃಹಸ್ಥಾಶ್ಚ ದೋಗ್-ಜಾಣ ಪೂತ ಆಶಿಲೆ | ತಾತುಲೆ ಪೈಕಿಂ ಸಾನು ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಣ ಕಡೆ
 ವೊಣ್ಣಾಚ್ಯಾ ಲಾಗೊ, ಆನ್ನಾಂ, ಮುಗೇಲ್ಯಾ ವಾಂಟ್ಯಾಕ್ ಯೆಂವ್ಚಿ ತಿತಿ ಆಸ್ತಿ ಮಾಕ್ಳಾ ದಿ | ಆನಿಂ ತಾನ್ನೆಂ
 ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟೊನು ದಿಲಿ | ಆನಿಂ ಫೊಡೇಚಿ ದಿವ್ಯಾನಿಂ ಸಾನಪೂತು ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ
 ಸರ್ವ ಯೆಕ್ ಕೋರ್ನುಂ ಧೂರ್ ಏಕ್ ಗಾವಾಂಕ್ ವಚುಗೆಲೊ ಆನಿಂ ಥೈಂ ವಾಇಟ್ ಚಾಲ್ಲಿನೆಂ ಆಪ್ಣಾಗೆಲೊ
 ಪೈಸೊ ಸರ್ವ ವಾಇಟ್ ಕೆಲೊ | ಆನಿಂ ಸರ್ವ ಖರ್ಚನಾ ಫುಡೆ ತ್ಯಾ ಗಾವಾಂತುಂ ಹೋಡ್ ದುಪ್ಪಾಳು
 ಪಳ್ಯಾ ಆನಿಂ ತಾಕ್ಚಾ ಗರಜ್ ಪಳ್ಯ | ಆನಿಂ ತೊ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಏಕ್ ಗೃಹಸ್ಥಾಕಡೆ ಕಾಮಾಕ್ ರಾಬೊ |
 ಆನಿಂ ತಾನ್ನೆಂ ತಾಕ್ಚಾ ಆಪ್ಣಾಗೆಲ್ಯಾ ಗಾದ್ಯಾಂತುಂ ಡುಕ್ರಾಕ್ ಚರಾಂಚ್ಯಾಕ್ ಧಾಳ್ಳೊ | ಆನಿಂ ತೊ ತ್ಯಾ
 ಡುಕ್ರಾಸಿಂ ಬಾಂವೊತ್ತೊ ಕುಂಡೊ ಖಾವ್ಣುಂ ಖುಶಾಲೆನಿಂ ಆಪ್ಣಾಗೆಲೆಂ ಪೊಟ ಭೋರ್ನುಂ ಘೆತೊಶಿಲೊ |
 ಜಾಲ್ಯಾರಿ ತಾಕ್ಚಾ ಕೊಣಿಂ ದೀನಿಂ | ಆನಿಂ ತಾಕ್ಚಾ ಬುದ್ಧಿ ಯೇನಾಪುಡೆ ತೊ ವೊಣು ಲಾಗೊ,
 ಮುಗೇಲ್ಯಾ ಬಾಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಪೈಕಿಂ ಕಿತ್ತೇಕಾಂಕ್ ಖಾಂವ್ಚೆಂ ಖಾವ್ಣು ದರ್ವಿ ಆಸ್ಲೆ ಆನಿಂ ಹಾಂವಂ
 ಭುಕ್ತೆನಿಂ ಮರ್ತಾಂ | ಹಾಂವಂ ಉಟಾವ್ಣು ಆನ್ನಾಕಡೆ ವಚುನುಂ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗಿಂ ಆನಿಂ
 ತುಜಲಾಗಿಂ ಪಾಸ ಕೆಲ್ಯಾಂ ಆನಿಂ ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ಣಾಚ್ಯಾ ಹಾಂವಂ ಘಾವ್ಣಾಂ |
 ಮಾಕ್ಳಾ ತುಗೆಲ್ಯಾ ಚಾಕ್ರಾಂವ್ಣೆ ಕೋರ್ನುಂ ದರ್ವಿ ಮುಣುಂ ಮುಣತಾಂ | ಆನಿಂ ತೊ ಉಟಾವ್ಣುಂ
 ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಣಾನೆಂ ಆಶಿಲೆಕಡೆ ವಚುಗೆಲೊ | ಜಾಲ್ಯಾರಿ ತಾನ್ನೆಂ ಸೊಬಾರ್ ಧೂರ್ ಆಸ್ತನಾಂ ತಾಗೆಲ್ಯಾ
 ಬಾಪ್ಣಾನೆಂ ತಾಕ್ಚಾ ಪಳ್ಯೆಲೊ, ಆನಿಂ ತಾಕ್ಚಾ ಕಾಕುಳ್ತಾ ಯೇವ್ಣು ತೊ ಧಾಂವೊ, ಆನಿಂ ತಾಕ್ಚಾ
 ಪೊಟ್ಟೋಳ್ಕುಂ ಉಮ್ಮಿ ದಿಲಿ | ತಾವಳ ಪೂತು ತಾಜಲಾಗಿಂ ವೊಣಾಲೊ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗಿಂ ಆನಿಂ
 ತುಜಲಾಗಿಂ ಪಾಸ ಕೆಲ್ಯಾಂ, ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ಣಾಚ್ಯಾ ಹಾಂವಂ ಘಾವ್ಣಾಂ |
 ಜಾಲ್ಯಾರಿ ತ್ಯಾ ಬಾಪ್ಣಾನೆಂ ಆಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಕ್ ಸಾಂಗೊಂ ಕೀ ಬರೀಚಿ ಏಕಿ ಆಂಗಿ ಹಾಣುಂ ತಾಕ್ಚಾ
 ಘಾಲ್ಯಾ | ಆನಿಂ ತಾಗೆಲ್ಯಾ ಹಾತ್ತಾಕ್ ಏಕಿ ಮುದ್ದಿ, ಆನಿಂ ಪಾಯ್ಕಾಕ್ ಜೊತುಂ ಘಾಲ್ಯಾ | ಆನಿಂ ಆಮ್ಚಿಂ
 ಖಾವ್ಣು-ಜೇವ್ಣುಂ ಖುಶಾಲ್ ಕೊರ್ಯಾಂ | ಇತ್ಯಾ ಮ್ಹಳ್ಯಾರಿ ಹೊ ಮುಗೇಲೊ ಪೂತು ವೋರ್ನ್-ಗೆಲೊ,
 ಆನಿಂ ಪರ್ತೊನುಂ ಜಿವಂತ್ ಜಾಲ್ಯಾ, ತೊ ನಾಜಾವ್ಣುಂ ಗೆಲೊ, ಮೆಳ್ಳಾ | ಆನಿಂ ತಾನ್ನಿಂ ಖುಶಾಲ್
 ಕೋರ್ಪಾಕ್ ಸುರು ಕೆಲೊ ||

ತಾಗೆಲೊ ಹೋಡ್ ಪೂತು ಗಾದ್ಯಾಂತುಂ ಆಶಿಲೊ | ತಾನ್ನೆಂ ಯೇವ್ಣು ಘರಾಲಾಗಿ ಪಾವ್ಣಾಪುಡೆ ನಾಂಚು
 ಆನಿಂ ಗಾಯನಂ ತಾನ್ನೆಂ ಆಯ್ಕಲೆಂ | ಆನಿಂ ತಾನ್ನೆಂ ಚಾಕ್ರಾಂ ಪೈಕಿಂ ಎಕ್ಳಾಕ್ ಆಪೊವ್ಣುಂ ಹಾಜೊ
 ಅರ್ಘು ಇತ್ತೆಂ ಮುಣುಂ ವಿಚಾರ್ಲೆಂ | ತಾನ್ನೆಂ ತಾಕ್ಚಾ ಸಾಂಗೊಂ ಕೀ ತುಗೆಲೊ ಭಾವು ಆಯ್ಲಾ ; ಆನಿಂ
 ತಾನ್ನೆಂ ಸುರಕ್ಷಿತ ಪಾವಿಲೆಮಿತಿಂ ತುಗೆಲ್ಯಾ ಬಾಪ್ಣಾನೆಂ ಏಕ್ ಜಿವಣುಂ ಕೆಲ್ಯಾಂ | ತಾಕ್ಚಾ ತಾವಳ ಕೋಪು
 ಯೇವ್ಣುಂ ತೊ ಭಿತ್ತರಿ ವಚ್ಚನಾಜಾಲೊ | ತ್ಯಾಖತಿರ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಣಾನೆಂ ಭೈರ ಯೇವ್ಣುಂ, ತಾಕ್ಚಾ
 ಸಮಜೈಕಿ ಕೋರ್ನುಂ ಸಾಂಗೊಂ | ತಾನ್ನೆಂ ಬಾಪ್ಣಾಕ್ ಆಪ್ಲಿ ಉತ್ತರ ದಿಲ್ಲೆಂ ಕೀ ಹೆಂ ಪಳ ಹೀಂ ಇತಿಂ
 ವರ್ಸಾಂ ಹಾಂವಂ ತುಗೆಲಿ ಚಾಕ್ರಿ ಕರ್ತಾಂ, ಆನಿಂ ತುಗೆಲೆಂ ಉತ್ತರ ಕದ್ನಾಯಿಂ ವೊಣ್ಣೆಂ, ಜಾಲೆತಕ್ಯಾ

ತುವೆಂ ನಾಕ್ಚಾ ಮಗಲ್ಯಾ ಮಿತ್ರಾಂಸಾಂಗಾತಿ ಋಣಾಲ್ ಕರೀಶಿ ಏಕ್ ಬಕ್ಶ್ಯಾಪೀಲ ಸುದ್ದಾಂ ದೀನೆಂ | ಜಾ-
 ಲ್ಯಾರಿ ತುಗೆಲಿ ಭೂಯಿಂಭಾಟ ಚಡಿಯಾಂ ಸಹವಾಸಾಂನಿಂ ಖಾವ್ನ್ ಕಾಳ್ಜೆಲ್ ತಸ್ಲ್ಯಾ ಹ್ಯಾ ತುಗೆಲ್ಯಾ ಪುತ್ರಾಂನಿಂ
 ಆಯಿಲ್ಯಾಕ್ಷಣಂ ತಾಜ್‌ಖತಿರ್ ತುವೆಂ ಹೊಡ ಜೆವಣಂ ಕೆಲೆಂ | ಆನಿಂ ತೊ ತಾಜ್‌ಲಾಗ್ಗಿಂ ಮ್ಹಣಾಲೊ
 ಕೀ ಪುತಾ ತೂಂ ಕೆದ್ನಾಯಿಂ ಮಜ್ಜೆ ಲಾಗ್ಗಿಚೆ ಆಸ್ಸ ಆನಿಂ ಮಗಲೆಂ ಸರ್ವ್ ತುಗೆಲೆಂಚೆ ಜಾವ್ನ್-ಆಸ್ಸ |
 ಹೊ ತುಗೆಲೊ ಭಾವು ಮೆಲ್ಲೆಲೊ, ತೊ ಆತ್ತಂ ಪರ್ತೂನುಂ ಜಿವಂತ ಜಾಲಾ | ಆನಿಂ ತೊ ನಾಜಾಲೆಲೊ
 ಆತ್ತಂ ಮೆಳ್ಳು ಮ್ಹಣುಂ ಆಮ್ಚೆಂ ಋಣಾಲ್ ಕೋರ್ನುಂ ಆನಂದ್‌ಪಾಂವ್ಚೆಂ ಯೋಗ್ಯ್ ಆಸ್ಸ ||

[No. 44.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌNKAṆĪ DIALECT.

(SARASWAT BRĀHMAṆS OF KARWAR.)

TRANSLITERATION AND TRANSLATION.

Ekā gṛihastāka dog-dzāṇa pūta āsillo. Tāntule-paikī sānu
One householder-to two-persons sons were. Them-from-among the-younger
 āpnā-gelyā bāpsu-kaḍe mhoṇ-chyā lāglo, 'ānnā, ma-gelyā vāṇtyāka yēv-ohi titli
his father-to to-say began, 'father, my to-share coming so-great
āsti mākkā di.' Ānī tānnē āpnā-geli āsti tā-kā vāṇtūnu dili.
estate me-to give.' And him-by his estate them-to having-divided was-given.
 Ānī thoḍē-chi divsā-nī sān-pūtu āpnā-geli āsti sarva yokḍe kōrnū
And few-only days-in the-younger-son his estate all together having-made
 dhūr-ōk gāvāka vatsū-gelo, ānī thāī vāit chālli-nē āpnā-gelo paiso sarva
far-one to-country went, and there bad conduct-by his 'money all
vāit-kello. Ānī sarva khartsanā-phuḍo tyā gāvāntū hōḍ dushkālu paḷlo, ānī
bad-was-made. And all spending-after that in-country great famine fell, and
tākkā garadz paḷli. Ānī to tyā gāv-chyā ōk gṛihastā-kaḍe kāmāk rāblo.
him-to want fell. And he that country-of one gentleman-with for-service remained.
 Ānī tānnē tākkā āpnā-gelyā gādyāntū ḍukrāka tsarāū-chyāka dhāḷlo. Ānī to
And him-by him-as-to his in-field swine for-feeding he-was-sent. And he
 tyā ḍukrā-nī khāv-tso taslo kuṇḍo khāvnū khusāle-nē āpnā-gelē poṭa
those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly
 bhōrnu ghetlo-śillo. Dzālyāri tākkā koṇōī dī-nē. Ānī
having-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And
 tākkā buddhi yēnā-phuḍo to mhoṇu lāglo, 'ma-gelyā bāpsu-gelyā tsākrā-paikī
him-to sense coming-after he to-say began, 'my father-of servants-among
 kittēkāka khāv-chē khāvnū davar-śi āssa, ānī hāvā bhukke-nē martā.
to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.
 Hāvā uṭāvnū ānnā-kaḍo vatsunū, "ānnā, hāvē Devā-lāggī ānī tudz-lāggī
I having-risen father-to having-gone, "father, by-me God-to and thee-to
 pāpa kollyā, ānī hyā-mukhāri tu-gelo pūtu mhoṇ-ghēv-chyāka hāvā
sin has-been-committed, and henceforward thy son having-said-to-take I
 phāvnā. Mākkā tu-gelyā tsākrā-mhaṇke kōrnu davarī," mhuṇū
am-worthy-not. Me thy servants-like having-made keep," having-said
 mhaṇatā.' Ānī to uṭāvnū āpnā-gelyā bāpsu-nē āsille-kaḍe vatsū-gelo.
I-will-say.' And he having-risen his father-by being-to went.
 Dzālyāri tānnē sobār dhūr āstanā tā-gelyā bāpsu-nē tākkā paḷailo, ānī tākkā
But him-by very far being his father-by as-for-him he-was-seen, and him-to

kākuṭā yēvnu to dhāvlo, ānī tākkā poṭṭōṇū umma dili.
pity having-come he ran, and him having-embraced kiss was-given.

Tā-vaḷi pūtu tādz-lāggī mhaṇālo, 'ānnā, hāvē Devā-lāggī ānī tudz-lāggī pāpa
At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin

kellyā, hyā-mukhāri tu-gelo pūtu mhōṇ-ghēv-chyāka hāvē phāv-nā.
has-been-committed, henceforward thy son to-be-called I am-worthy-not.'

Dzālyāri tyā bāpsu-nē āpnā-gelyā tsākrāka sānglē kī, 'bari-chi ēki āngi
But that father-by his servants-to it-was-said that, 'good-indeed one robe

hāpnū tākkā ghālyā; ānī tā-gelyā hāttāka ēki muddi, ānī pāyyāka dzottē
having-brought him-to put; and his hand-on one ring, and foot-on shoe

ghālyā; ānī āmmī khāvn-jēvnū khusāl koryā; ityā
put; and we having-eaten-having-feasted merriment let-us-make; why

mhaḷyāri, ho ma-gelo pūtu mōrn gellelo, ānī partūnū jivant dzallā;
on-saying, this my son having-died had-gone, and again alive has-become;

to nā-dzāvnū gellelo, mellā.' Ānī tānnī khusāl kor-chyāka
he having-been-lost had-gone, has-been-found.' And them-by merriment to-make

suru kello.
beginning was-made.

Tā-gelo hōḍ pūtu gādyāntū āṣillo. Tānnē yēvnu gharī-lāggi
His big son in-fields was. Him-by having-come house-near

pāvnā-phude nātsu ānī gāyanā tānnē āykilē. Ānī tānnē tsākrā-paikī
reaching-after dancing and music him-by was-heard. And him-by servants-among

eklyāka āppōvnū, 'hādzdzo arthu itē?' mhuṇū vitsārīlē. Tānnē
one-to having-called, 'this-of meaning what?' having-said it-was-asked. Him-by

tākkā sānglē kī, 'tu-gelo bhāvu āylā, ānī tānnē surakshita pāville-mitī
him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for

tu-gelyā bāpsu-nē ēka jevanā kellyā.' Tākkā tā-vaḷi kōpu yēvnū to
thy father-by one feast has-been-made.' Him-to then anger having-come he

bhittari vatṭsa-nā-dzālo. Tyā-khatira tā-gelyā bāpsu-nē bhaira yēvnū tākkā
inside would-not-go. Therefore his father-by out having-come him-to

samdzai-śi kōrnū sānglē. Tānnē bāpsūka aśśi uttara dillō kī, 'hō
to-persuade for it-was-told. Him-by father-to thus reply was-given that, 'this

pale, hī itlī varsā hāvē tu-geli tsākri kartā, ānī tu-gelē uttara kednāyī
see, these so-many years I thy service do, and thy word ever

moṇ-nē; dzalle-tarkai tuvē mākkā ma-gelyā mitrā sāngāti khusāl kari-śi
was-broken-not; still by-thee me-to my friends with merriment making-for

ēka bakryā-pīla suddā di-nē. Dzālyāri tu-geli bhūyī-bhāta chediyā
one kid even was-not-given. But thy land-and-garden prostitutes'

sahavāsā-nē khāvnu-kālḷel-taslyā hyā tu-gelyā puttā-nē āyillyā-kshaṇā
company-in having-eaten-squandered-such this thy son-by coming-moment-at

tādz-khatira tuvṣ̄ hoḍa jevaṇṇā kollṣ̄. 'And he him-for by-thee big feast is-made.' And he him-to said that, 'son, tũ kēdnāyī majje-lāggī-chi āssa, ānī ma-gelṣ̄ sarva tu-gelṣ̄-chi dzāvn thou always me-near-only art, and mine all thine-indeed having-become āssa. Ho tu-gelo bhāvu mellelo, to āttā partūnũ jivant dzāllā; ānī to is. This thy brother had-died, he now again alive has-become; and he nū-dzāllelo, āttā mellā; mhuṇũ āmmī khuṣāl kōrnũ ānand was-lost, now has-been-found; therefore by-us merriment having-made gladness pāv-chṣ̄ yōgya āssa.' should-be-felt proper is.'

KUḌĀḶĪ.

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri gradually approach the dialects of the Central Konkan, which again, in their turn, form the connecting link between Kōṅkaṇī and the Konkan Standard of Marāṭhī.

Standard Kōṅkaṇī is spoken in the south-west corner of Sawantwadi and also in scattered settlements of the Talukas of Vengurla and Malwan in Ratnagiri. The principal language of Sawantwadi and of the southern part of Ratnagiri is also a Kōṅkaṇī subdialect. It is usually called Kuḍāḷī, a name derived from the Kulal peta in Sawantwadi. In Ratnagiri it is sometimes also called Mālvaṇī.

The Kuḍāḷī dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terokhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively. Kuḍāḷī is also spoken in Bombay Town and Island by settlers from Sawantwadi and Ratnagiri. The following numbers have been returned for this Survey :—

Sawantwadi	183,600
Ratnagiri	302,000
Bombay Town and Island	90,000
TOTAL	575,600

The chief points in which Kuḍāḷī differs from Standard Kōṅkaṇī are as follows :—

The long and short *e* and *o* are not clearly distinguished. The short forms are still found in considerable number in Sawantwadi. Thus, *te-kā*, to him; *kelō*, done; *hotō* and *hutō*, was, etc. Both *ē* and *ō* are, however, usually long, just as is the case in Standard Marāṭhī.

Ā or ă is used for Standard Marāṭhī Ē, not only in cases where it is so used in Standard Kōṅkaṇī, but also elsewhere. Thus, *varāă*, years; *ḍuk-ră*, pigs; *tă sag-lă*, that all.

There is a strong tendency to drop the Anunāsika, a tendency which is also found in the Kōṅkaṇī of Belgaum and in the dialects of the Central Konkan. Thus, *tyētullō* for *tyātullō*, from among them; *tenī* and *tenī*, by him (honorific plural).

The cerebral *ṇ* is correctly used in Sawantwadi, but it is freely replaced by *n* in Ratnagiri and Bombay; thus, *pānī* and *pānī*, water; *kōn* and *kōn*, who? The dental *n* is also substituted for Standard Marāṭhī *l* in *nhān*, small.

ṽ is often dropped before *i* and *ī*; thus *vīs* and *īs*, twenty; *itsārṇā*, to ask. It is sometimes also dropped in the conjunctive participle in *vn* or *ūn*; thus, *mhaṇān*, having said; *uṭhān*, having risen. It is replaced by *y* in *thēy*, keep (Ratnagiri), for which the Sawantwadi texts give *thēv*.

The inflection of nouns agrees with Standard Kōṅkaṇī. The word *bāpūs*, father, however, differs in the oblique form which is *bāpūs* or *bāpāsi*; thus, *bāpās-tṣō* or *bāpāsi-tṣō*, of a father.

The pronoun of the first person singular takes the form *mī* or *miyā* as in Standard Marāṭhī while Kōṅkaṇī has *hāv*. *Apan* is used as the corresponding plural including the person addressed.

The pronoun *tō*, that, forms its dative and corresponding forms from the base *tē* or *tyā*; thus, *te-kā*, *tē-kā* and *tyā-kā*, to him. The other demonstrative and relative pronouns are inflected in the same way.

'What?' is *kōy* as in Standard Marāṭhī. The form *kitē* seems, however, also to be used, for we find *kityāk*, why?

The verb substantive forms its present tense as follows:—*mī āsāy*; *tū āsay*, or *āsas*; *tō āsā*; *āmī āsāv*; *tumī āsāt*; *tē āsat*. In the second person singular we also find *has* or *āhas*, and in the third *hā* or *āhā*, and the other persons can certainly be formed in a corresponding way. The past tense is 1. *hōtāy*; 2. *hōtay*; 3. *hōtō*; plural, 1. *hōtāv*; 2. *hōtyāt*; 3. *hōtē*.

Other intransitive verbs are conjugated by means of the same suffixes. Thus, *āmī ātātāv*, we go; *tumī gēlyāt*, you went. In the future the form in *ān* is in common use; thus, *mhaṇān*, I shall say; *mēlāt*, it will be got. But also *yētalō*, he will come. The habitual past seems to be used as in Standard Marāṭhī; thus, *āy-nā*, he would not go.

The past tense of transitive verbs agrees with Standard Kōṅkaṇī. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in *lay* or *las*, the third person singular in *lyān*, the first person plural in *lāv*; the second person plural in *lyāt*, and the third person plural in *lyānī*; thus, *tū mār^llay*, or *mār^llas*, thou struckest; *tēnī mār^llyān*, he struck; *āmī mār^llāv*, we struck; *tumī mār^llyāt*, you struck; *tēnī mār^llyānī*, they struck; *tū tū kōṇā-kaḷ^lsūn vik^ltā ghēt^llay*, or *ghēt^llas*, thou that whom-from buying tookest? from whom did you buy that? *tyē-nā tyē-chyā galyāk miṭī mār^llyān ānī tyē-tṣō mukō ghēt^llyān*, him-by his neck-on embracing was-struck and his kiss was-taken, he fell on his neck and kissed him. In *tū jēvān kēla has*, thou hast made a feast, *kēla has* is the uncontracted form of *kēlas*. The future is formed as in Standard Marāṭhī; thus, *mī mārīn*, I shall strike. In the second person singular we find *mār^lsīt* and *mār^lsīl*.

In other respects the specimens which follow will be found to agree with Standard Kōṅkaṇī. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratnagiri.

[No. 45.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KŌŌKAŌI (KUDĀLĪ) DIALECT.

(STATE SAWANTWADI.)

SPECIMEN I.

अेका माणसाक दोन भील होते । तेतुरलो न्हानगो बापाशीक म्हणूक लागलो बाबा, माका येतलो तो जिंदगेचो वाँटो माका दी । मगे तेणी तेंकाँ आपली जिंदगी वाटून दिली । मगे पुस्कळ दीस जाँवचे आदींच न्हानग्या भिलान सगळाँ एकठंय केलाँ, आणि दूर देशाक जाँवक गेलो आणि थेंसर मौज मारून होताँ ताँ सगळाँ घालयलाँ । तेचे कडलाँ सगळाँ सरल्यार थेंसर एक थोर दुकळ पडलो; आणि तेका कठीण दीस आयले । मगे तो थेंसरल्या अेका गिरेस्ता-थें जावन रवलो । तेणीं तेका आपलीं डुकराँ चरँवक आपल्या शेतांत धाडलो । आणि तेका दिसूंक लागलाँ डुकराँ खातत तो कुंडो माका मेळात तर बरो । पण तो सुद्दाँ कोण तेका देयना । मगे तो भानार येवन म्हणूक लागलो, माज्या बापासचे कितकी तरी गडी खावन जेवन आसत आणि मी उपासांनीं मरतें । मी उठान आणि बापाशी-हार जायन आणि तेका म्हणान, बाबा मी देवा-कडे आणि तुजे-कडे चुकलेंय, आणि तुजो भील म्हणूक फावानें । तूं माका तुजो एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि बापाशी-हार आयलो । तो दूर आसतानाँच बापाशीन तेका वगलो, आणि तेका तेची काकळूत आयली । धाँव मारून तेणीं तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । भिलान तेका म्हटलाँ, बाबा, मी देवा-कडे आणि तुजे-कडे चुकलें, मी तुजो भील म्हणूक फावान । पण बापाशीन गड्याँक म्हटलाँ, एक बरोसो आंगरखो हाडा आणि हेका घाला आणि हेच्या हातांत एक आंगठी आणि पायांत जुतीं घाला । आणि जेवन खावन आनंद करूँया, माजो भील मेललो तो फिरून जितो जालो, तो सांडललो पण परत गावलो । मगे तेणीं आनंद केलो ॥

तेचो थोरलो भील शेतांत गेललो । तो घरा-हार येता तर तेका गाणा नाचणा आयकूंक येवँक लागलाँ । तेणी अेका गड्याक साद घातलो आणि कायरे द्याँ म्हणून विचारलाँ । तेणी तेका म्हटलाँ तुजो भाव आयलोसा, तो खुशाल घराक

आयलो म्हणून तुज्या बापाशीन ह्या जेवाण केलांसा । तेका राग आयलो आणि तो घरांत जायना । तेचो बापूस भायर आयलो आणि तेका बाबापुता करूंक लागलो । तेणी बापाशीक म्हटलां, बग, इतकीं वर्सां मी तुजी चाकरी करतें, तुज्या शब्दा भायर कदीं गेलें नाय । पण तूं माका केंच माज्या द्रष्टां वांगडा मजा मारूंक एक बकऱ्याचां पोर सुद्दां दिलय नाय । पण जेणी तुजी जिनगी रांडां बरोबर वाटेक लायली तो तुजो भील घरांत येवंचे आदींच तेचेसाठीं तूं जेवाण करतय । बापाशीन सांगलां, भिला, तूं सदीं माजे बरोबर आसय, माजां आसा तां सगळां तुजांच । आमी आनंद करूंचो ह्याच खरां । कित्या म्हणशीत तर, हो तुजो भाव मेललो तो जितो जालो, तो नाय जाललो तो गावलो ॥

[No. 45.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌŌKĀYĪ (KUPĀLĪ) DIALECT.

(STATE SAWANTWADI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā māṇ'sūk dōn jhīl hōtē. Tētūr'lō nhāṇ'gō bāpāsīk mhaṇūk lāg'lō,
One to-man two sons were. Of-them the-younger to-the-father to-say began,
 'bābā, mā-kā yētalō tō jind'gō-tsō vātō mā-kā dī.' Magō tē-ṇī
'father, me-to will-come that the-property-of share me-to give.' Then him-by
 tē-kā āp'li jind'gī vātūn dili. Magō puskal dīs dzāv-chō
them-to his-own property having-divided was-given. Then many days passing
 ādī-ts nhāṇ'gyā jhīlān sag'lā ēk-thāy kelā, āṇi dūr deśāk
before-even the-younger son-by all in-one-place was-made, and far to-country
 dzāv'k gēlō āṇi thaīsar maudz mārūn hotā-tā sag'lā ghālay'lā.
to-go went and there merry-making having-done (whatever-)was-that all was-spent.
 Tē-chē-kad'lā sag'lā sar'lyār thaīsar ēk thōr dukal pad'lō; āṇi te-kā
Him-with all was-spent-after there one great famine befell; and him-to
 kathīn dīs āy'lē. Magō tō thaīsar'lyā ekā girēstā-thaī dzāv'n
hard days came. Then he of-that-place one householder's-house-in having-gone
 rav'lō. Tē-ṇī te-kā āp'li duk'rā charāv'k āp'lyā śetāt dhād'lō.
dwelt. Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent.
 Āṇi te-kā disūk lāg'lā duk'rā khātāt tō kuṇḍō mā-kā melāt tar
And him-to to-appear began the-swine are-eating that husks me-to will-come then
 barō. Paṇ tō suddā kōṇ te-kā dēy-nā. Magō tō bhānār yēv'n
good. But that even anyone him-to would-not-give. Then he to-senses having-come
 mhaṇūk lāg'lō, 'mājyā bāpās-chē kit'kē-tarī gaḍī khāv'n jēv'n āsat āṇi mī
to-say began, 'my father-of how-many servants eating dining are and I
 upāsā-nī mar'taī; mī uṭhān āṇi bāpāśī-hār dzāy'n āṇi te-kā mhaṇān
hunger-with am-dying; I will-rise and (my)-father-to will-go and him-to will-say
 "bābā, mī Devā-kadē āṇi tujē-kadē tsuk'lāy; āṇi tudzō jhīl mhaṇūk
"father, I God-towards and thee-towards have-erred; and thy son to-be-called
 phāvā-naī; tū mā-kā tudzō ēk gaḍī mhaṇūn tujē-kadē thēv.'" Āṇi tō magē uṭh'lō
am-not-fit; thou me-to thy one servant saying thee-with keep." And he then arose
 āṇi bāpāśī-hār āy'lō. Tō dūr ās'tān-ts bāpā-sin te-kā bag'lō; āṇi
and father-to came. He far while-he-was-even the-father-by him-to was-seen; and
 te-kā tē-chī kāk'lūt āy'li. Dhāv-mārūn tē-ṇī te-chyā galyāk
him-to him-of pity came. Running-having-struck him-by his on-the-neck

mithi mār^{li}, āni tē-chi mukā ghēt^{li}. Jhilān te-kā mhaṭ^{lā},
embracing was-struck, and him-of kiss was-taken. The-son-by him-to it-was-said,
 'bābā, mī Devā-kaḍē āni tujē-kaḍē tsuk^{lā}, mī tudzō jhil mhaṇūk
'father, I God-towards and thee-towards have-erred, I thy son to-be-called
phāvā-naī.' Paṇ bāpā-sin gadyā^k mhaṭ^{lā}, 'ēk barōsō āng^rrakhō hādā āni
am-not-fit.' But the-father-by servant's-to it-was-said, 'one good coat bring and
 he-kā ghālā; āni he-chyā hātāt ēk āng^rthi āni pāyāt dzutī ghālā; āni
him-to put-on; and his in-the-hand one ring and on-the-feet shoes put; and
 jēvⁿ khāvⁿ ānand karū^{yā}; mādzō jhil mēl^{lō}, tō phirūn jitō
by-dining by-eating merriment let-us-make; my son was-dead, he again alive
 dzālō; tō sāṇḍ^{lālō}, paṇ parat gāv^{lō}.' Magē tō-ñī ānand kēlō.
became; he was-lost, but again is-got.' Then them-by merriment was-made.

Tē-tsō thōr^{lō} jhil śetāt gēl^{lō}. Tō gharā-hār yetā, tar te-kā
His elder son in-the-fields was-gone. He house-towards comes, then him-to
 gāṇā nāts^{nā} āy^kkū^k yēv^k lāg^{lā}. Tē-ñi okā gadyāk sād ghāt^{lō} āni,
singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and,
 'kāy-rē hyā?' mhaṇūn viehār^{lā}. Tē-ñi te-kā mhaṭ^{lā}, 'tudzō bhāv
'what-O (is-)this?' saying it-was-asked. Him-by him-to it-was-said, 'thy brother
 āy^{lō}-sā, tō khusāl gharāk āy^{lō}, mhaṇūn tujyā bāpā-sin hyā jevān kēlā^{sā}.'
come-is, he safe house-to came, therefore thy father-by this feast made-is.'
 Te-kā rāg āy^{lō} āni tō gharāt dzāy^{nā}. Tē-tsō bāpūs bhāy^r
Him-to anger came and he into-the-house would-not-go. His father out
 āy^{lō} āni te-kā bābā-putā karū^{lō} lāg^{lō}. Tē-ñi bāpā-sik mhaṭ^{lā},
came and him-to entreating to-do began. Him-by (his-)father-to it-was-said,
 'bag, it^kkī varsā mī tujī tsāk^{rī} kar^{tā}; tujyā śabdā-bhāy^r kaḍī
'see, so-many years I thy service have-been-doing; thy word-out-of ever
 gēlāī nāy; paṇ tū mā-kā kaī-ts mājyā ishā^{vāṅ}dā mājā
have-gone not; but by-thee me-to ever-even my friends-with merriment
 mārū^k ēk bak^{ryā}-tsā por suddā dilay nāy; paṇ jē-ñi
for-making one goat-of young-one even was-given not; but whom-by
 tujī jiu^{gī} rāṇḍā^{barōbar} vātēk-lāy^{lī} tō tudzō jhil gharāt yēv^{chō}
thy property harlots-with was-wasted that thy son into-the-house coming
 āḍī-ts tē-chēsūthī tū jevān kar^{tay}.' Bāpāsin siṅg^{lā}, 'jhilā,
before-even him-for thou a-feast art-making.' The-father-by it-was-told, 'son,
 tū sadī mājō-barōbar āsay; mādzā āsā tū sag^{lā} tudzā^{ts}. Āmī
thou always me-with art; mine is that all thine-veryly. By-us
 ānand karū^{tsō} hyā^{ts} kharā; kityā mhaṇ^{sit}, tar hō tudzō
merriment should-be-made this-only proper; why if-thou-wilt-say, then this thy
 bhāv mēl^{lō}, tō jitō dzālō; tō nāy-dzāl^{lō}, tō gāv^{lō}.
brother was-dead, he alive became; he was-lost, he is-found.'

[No. 46.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌŃKAŃĪ (KUḌĀĻĪ) DIALECT.

(DISTRICT RATNAGIRI.)

SPECIMEN II.

Kōṇā yēkā māṇ'sūk dōg-dzaṇ jhīl hutē. Āṇi tyētullō dhāk'lō
Some one man-to two-persons sons were. And them-in-from the-younger
 bāpāsīk uṇāg'lō, 'bābā, dzō jind'gyē-tsō vātō mā-kā yēū-tsō tō di.'
the-father-to said, 'father, what property-of share me-to (is)-to-come that give.'
 Magē tyē-nā tyē-kā jind'gi vātūn dili. Magē thōdyā disā-nī
Then him-by them-to property having-divided was-given. Then few days-in
 dhāk'lō jhīl sag'lā ghēvn lāmb-chyā mul'kāt gēlō, āṇ'kī thāy-sar rītibhagar
the-younger son all having-taken far to-country went, and there riotously
 tsalān āp'lō paisō khartsūn tāk'lō. Magē tyē-nā sag'lā kharats'lyār tyā
living his money having-spent was-thrown. Then him-by all spent-after that
 mul'kāt mōthō dukaḷ pad'lō. Tyēd'vā tyē-kā paisō myēlā-nāsō dzālō.
in-country great famine arose. Then him-to money was-got-not-such became.
 Tēvā tō tyā mul'kāt'lyā yēkā giristā-lāgī dzāvn rav'lō. Tyē-nā tyē-kā
Then he that country-in-of one householder-near having-gone stayed. Him-by him
 duk'rā tsaraūk āp'lyā sōtāt dhād'lyān. Tyēd'vā duk'rā dzō kuṇḍō khāy't tyā
swine to-tend his in-field it-was-sent. Then swine what husk ate that
 kundyān āp'lā pōt bharū-tsā asā tyē-kā dis'lā. Āṇi tyē-kā kōṇi
with-husk his belly should-be-filled thus him-to it-seemed. And him-to (by-)anybody
 kāyyek dilyān nāy.
anything was-given not.

DĀLDĪ.

The Dāldis or Nawāits are a caste of Muhammadan fishermen. They claim an Arab descent, but speak a broken Kōṇkaṇī. They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for the Linguistic Survey are as follows :—

Bombay Town and Island	.	.	.	.	.	.	.	.	.	.	2,000
Janjira	.	.	.	.	.	.	.	.	.	.	11,500
Ratnagiri	.	.	.	.	.	.	.	.	.	.	2,000
Kanara	.	.	.	.	.	.	.	.	.	.	8,000
TOTAL										.	23,500

To this total must be added the Nawāits of the Madras Presidency, for the number of whom no estimates are available.

In Ratnagiri the Dāldis are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkul.

The dialect spoken by the Dāldis is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dāldis are said to be able to talk and understand Hindōstānī. This latter language has, however, had little influence on their dialect. Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral *l* to *l̥*, and, in Ratnagiri and Janjira, the substituting of *r* for *ḍ* between vowels. Compare instances such as *ḍōlō*, eye; *ghōrō*, horse. These peculiarities are, however, also shared by the Marāṭhī of the Konkan.

Of the Kōṅkaṇī dialects, Dāldī most closely agrees with Kuḍāḷī. It has the same form *mī* for I, and the same third person singular of the past tense of transitive verbs ending in *ān*; thus, *te-nā bollān*, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form *ker* in addition to *kar*, do; thus, *kerū-lā*, to do; *kerlā*, done. The latter form shows that the past tense of this verb differs from Kōṅkaṇī.

Characteristic are also the many forms of nouns ending in *s*; thus, *putūs*, son; *bhāvs*, brother; *dhuvas*, daughter; *bāpā-lā* and *bāpā-lās*, to a father; *putā-chīs rāhām*, pity with the son, etc.

In most respects, however, Dāldī will be found to agree with Kōṅkaṇī and with the dialects surrounding the speakers. Thus, long and short *e* and *o* are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by *n*, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk-tale from Janjira, and is printed in Dēvanāgarī. Each is accompanied by a transliteration and translation.

[No. 47.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

ಎಕಾ ಮಾನ್ಸಲಾ ದೊಗ್ ಜಾಣ್ ಪುತೂಸ ಹೊತೆ | ತೆಂತೂಸಿ ಲಾನ್ಸಾ ಪುತಾಶೀನ್ ಬಾಪಾಲಾ ಸಾಂಗ್ಲಾನ್—ಬಾಪಾ ಮಾಜ್ಯಾ ವಾಂಟ್ಯಾ ಕಾಯ್ ಯೇತೆ ತಂ ಮಲಾ ದೇ | ಆನಿ ತೆನಾ ಆಪಿ ಜಮೀನ್ ತ್ಯಾಂಲಾ ವಾಂಟೂನ್ ದಿಲಿ | ಥೊಡ್ಯಾ ದಿಶಿ ನಾನ್ಸೊ ಪುತೂಸ ಸಗಟ್ ಯೆಂಕ್ಲೆ ಕರೂನ್ ಘೇವ್ನ್ ದೂರ್‌ಗಾವಾಂತ್ ಗೆಲೊ | ಥೈಂ ಆಪಿ ಸಗ್ಗಿ ಜಮೀನ್ ಖೆರೂನ್—ಖಾವ್ನ್ ಪಾಡ್—ಕರೂನ್ ಟಾಂಕ್ಲಾನ್ | ತೆನಾ ಸಗಟ್ ಖರಚ್—ಕರೂನ್ ಜೈಲಾ ತೆದ್ವಾಂ ತ್ಯಾ ಗಾವಾಂತ್ ಭಾರಿ ಮೊಟೊ ಬರ್ಗಾಲ್ ಪೊಡ್ಯೊ ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಗರಜ್ ಲಾಗಿ | ಆನಿ ತೋ ಜಾವ್ನ್ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಎಕಾ ಗಾಂವ್‌ಕಾರಾ ಲಾಗಟ್ ಚಾಕ್ರಿಲಾ ರಾವ್ಲೊ | ತೆದ್ವಾಂ ತ್ಯಾ ಗಾಂವ್ಕಾರಾನ್ ತ್ಯಾಲಾ ಆಪ್ಲ್ಯಾ ಗಾದ್ಯಾಂತ್ ಆಪಿಂ ಡುಕ್ರಾಂ ಚರಾಂವ್ಲಾ ಧಾಡ್ಲಾನ್ | ತೆದ್ವಾಂ ತ್ಯಾ ಡುಕ್ರಾನ್ ಖಾಂವ್ಚೊ ಕುಂಡೊ ತ್ಯಾಲಾ ಗಾವ್ಲೊ ಹೋತೊ ತರ್ ತೋ ಖುಶಾಲೀನ್ ಖಾತೊ ಹೋತೊ ; ಜಾಲ್ಯಾರ್ ತೆಲಾ ಕೋಣ್ ಕಾಯ್ ದೇಇನಾಂ | ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಆಕ್ಲಲ್ ಯೇವ್ನ್ ತೋ ಬೊಲೂಲಾ ಲಾಗೊ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಚಾಕ್ರಿಚ್ಯಾ ಮಾನ್ಸಲಾ ಖಾವ್ನ್—ಜೇವ್ನ್ ತೇ ಆಪ್ಲ್ಯಾ ಹಾತಾಂತ್ ಥೈತಾತ್ ಮಿಾಂ ಹಿತಿಂ ಭುಕ್ಚೆಂ ಮರ್ತಾಂ | ಮಿಾಂ ಉಟೊನ್ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಜಾವ್ನ್, ಐಸೊ ಬೊಲ್ತಾಂ, ಬಾಪಾ, ಮಿಾಂ ಖುಡಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ತಾಂ | ಆತಾಂ ಹೆಚ್ಯಾಪೂಡ್ಯಾಂ ಮಿಾಂ ತುಜೊ ಪುತೂಸ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೋಯ್—ನಾಂ | ತುಜ್ಯಾ ಚಾಕ್ರಾಂ ಸಾಂಗಾತಿ ಮಲಾ ಚಾಕರ್ ಕರೂನ್ ಥೇವ್ | ತೆದ್ವಾಂ ತೋ ಉಟೊನ್ ಬಾಪಾ ಲಾಗಟ್ ಗೆಲೊ | ಬಾಪಾನ್ ಪುತಾಲಾಸ ದೂರ್ ಆಸ್ತಾನಾಂ ಬಗೈಲಾನ್ | ತೆದ್ವಾಂ ಬಾಪಾಲಾಸ ಕಾಕ್ರೂಡ್ ಆಯ್ಲಿ | ತೋ ಧಾವ್ನ್ ಜಾವ್ನ್ ತೆಲಾ ಯೆಂಗ್ ಮಾರೂನ್ ಧರ್ಲಾನ್ ಆನಿ ಬೋಂಚಿ ಘೆತಾನ್ | ತೆದ್ವಾಂ ಪುತಾಶೀನ್ ತ್ಯಾಚ್ಯಾ ಲಾಗಟ್ ಬೊಲ್ತಾನ್, ಬಾಪಾ ಮಿಾಂ ಖುಡಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ತಾಂ | ಮಿಾಂ ತುಜೊ ಪುತೂಸ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೋಯ್ ನಾಂ | ತೆದ್ವಾಂ ಬಾಪಾಶೀನ್ ಆಪ್ಲ್ಯಾ ಚಾಕ್ರಾಂಲಾ ಸಾಂಗ್ಲಾನ್, ಏಕ್ ಚೊಕೋಟ್ ಆಂಗೊಕ್ರಾ ಹಾಡೂನ್ ತ್ಯಾಚ್ಯಾ ಆಂಗಾಂತ್ ಘಾಲಾ, ಆನಿ ಏಕ್ ಮುದಿ ತ್ಯಾಚ್ಯಾ ಬೊಟಾಂತ್ ಆನಿ ತ್ಯಾಚ್ಯಾ ಪಾಯಾಕ್ ವಾನ್ಚೆಂ ಘಾಲಾ ಆನಿ ಆಮಿಂ ಖಾವ್ನ್—ಜೇವ್ನ್ ಖುಶಾಲೀನ್ ರೇವೊಲಾ | ಕಿತ್ಯಾ ಬೊಲ್ಲ್ಯಾರ್ ಮಾಜೊ ಪುತೂಸ ಮೇಲೊ ಹೋತೊ ಜಿತೊ ಹೋವ್ನ್ ಆಯ್ಲೊ | ತೋ ನಾಂ ಜೈಲೊ ಹೋತೊ, ತೋ ಗಾವ್ಲೊ | ತೆದ್ವಾಂ ತೇ ಖುಶಾಲ್ಕಿ ಕೆರೂಲಾ ಲಾಗ್ಲಿ ||

ತೆದ್ವಾಂ ತೆಚೊ ಮೊಟೊ ಪುತೂಸ ಗಾದ್ಯಾಂತ್ ಹೋತೊ | ತೋ ಗಾದ್ಯಾಂತ್ಲೊ ಘರಾ ಲಾಗಿಂ ಯೆತಾಂ ವರಿ, ಗಾಂವ್ಚೆಂ ಆನಿ ನಾಚೂಂಚೆಂ ಐಕ್ಲಾನ್ | ತೆದ್ವಾಂ ತೆನಾ ಎಕಾ ಚಾಕ್ರಾ ಆಪೈಲಾನ್ ಆನಿ ಇಚಾರ್ಲಾನ್, ಹಿತಿಂ ಕಾಯ್ ಹೊತೇಂಕೆ | ತೆದ್ವಾಂ ತೆನಾ ತೆಲಾ ಬೊಲ್ತಾನ್, ತುಜೊ ಭಾವೂಸ ಆಯ್ಲೊ ಆನಿ ತುಜ್ಯಾ ಬಾಪಾಶೀನ್ ಏಕ್ ಜೆವಣ್ ದೆಲಾನ್ ಕಿತ್ಯಾ ಖಾತಿರ್ ಬೊಲ್ಲ್ಯಾರ್ ತೋ ಚೊಕೋಟ್ ಸೋವ್ನ್ ಆಯ್ಲೊ | ತೆದ್ವಾಂ ತೆಕಾ ರಾಗ್ ಆಯ್ಲೊ ಘರಾಂತ್ ಜಾಯ್ನಾ ಜಾಯ್ಲೊ | ತೆದ್ವಾಂ ಬಾಪೂಸ ಭೈರ್ ಆಯ್ಲೊ ತೆಕಾ ಸಮ್‌ಜಾಂವ್ಚಾ ಲಾಗ್ಲೊ | ತೆದ್ವಾಂ ತೆನಾಂ ಬಾಪಾಲಾಸ ಸಾಂಗ್ಲಾನ್, ಹೀ ಬಗಿ ಎತ್ಲೆ ವರ್ಸಾಂ

ವಿಂ ತುಜಿ ಚಾಕ್ರಿ ಕರ್ತಾಂ ತುಜಿ ಬಾತ್ ಕೆದ್ನಾಂ ಮೊಳ್ಳೆಲಿ ನಾಂ| ತೇ ಬಿ ಆಪ್ಲಾ ದೋಸ್ತಾಂ
 ಸಾಂಗಾತಿಂ ಖುಶಾಲ್ ಕೆರೂಲಾ ಏಕ್ ಬಕ್ರಾಚಂ ಪೋರ್ ಪಣ್ ಆಪ್ಲಾಲಾ ದಿಲೋಸ್ ನಾಂ| ಜಾಲ್ಯಾರ್
 ತುಜಿ ಜಮೀನ್ ಕಲಾವಂತ್ಲ್ಯಾ ಸಾಂಗಾತಿಂ ರೇವೂನ್ ಖಾನ್ ಕಾಡೇಲ್ಯಾ ಪುತಾಲಾಸ್ ಆಯ್ಲ್ಯಾ ಬರೋಬರ್
 ತ್ಯಾಚ್ಯಾ ಖಾತಿರ್ ತೂಂ ಮೊಠಾಂ ಜಿವಣ್ ದಿಲೋಸ್| ತೆದ್ನಾಂ ತೆನಾಂ ತೆಲಾ ಸಾಂಗ್ಲಾನ್ ತೂಂ
 ಕೆದ್ನಾಂಬೀ ಮಾಜ್ಯಾ ಲಾಗಟ್ ಆಸಸ್ ; ಮಾಜೆ ಲಾಗ್ಗಿಂ ಕಾಯ್ ಆಶೆ ತಂ ತುಜಂಚ್| ಆಮಿಂ ಖುಶಾಲ್
 ಕೆರೂಚಂ ಆನಿಂ ಖುಶೀನ್ ರವೂಚಂ ಚೊಕ್ಕೋಟ್ ಆಶೆ| ಕಿತ್ಯಾ ಲಾ ಬೊಲ್ಲ್ಯಾರ್ ಹೋ ತುಜೊ ಭಾವೂಸ್
 ಮೆಲ್ಲೊ ಹೋತೊ, ಜಿವಾನ್ ಆಯೊ ; ತೋ ನಾಂ ಜೈಲೊ ಆತಾಂ ಗಾವ್ಣೊ ||

[No. 47.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌŌKANĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mānsā-lā dog-dzān putūs hote. Tentūsi lhānsā putāśin
A-certain man-to two-persons sons were. Of-them the-younger son-by
 bāpā-lā sūnglān, 'bāpā, mājyā vāṇtyā-lā kāy yēte tã ma-lā dē.' Ānī
the-father-to it-was-said, 'father, my share-to what comes that me-to give.' And
 te-nā āpli dzamīn tyā-lā vāṇtūn dili. Thodyā diśī nhānsō
him-by his-own land them-to having-divided was-given. A-few in-days the-younger
 putūs sagat yonkte karūn ghēvn dūr gāvānt gelo. Thāī āpli
son all together having-made having-taken distant into-country went. There his-own
 sagli dzamīn kherūn-khāvn pād-karūn tāk'lān. Te-nā sagat kharach
whole land having-eaten-away bad-making was-thrown. Him-by all expenditure
 karūn dzailā tedvā tyā gāvānt bhāri moṭo bargāl poḷḷo. Tedvā tyā-lā
having-made became then that into-country very great famine fell. Then him-to
 garadz lāg'li. Ānī tō dzāvn tyā gāv-chyā ekā gāv-kārā lāgat tsākri-lā
want was-felt. And he having-gone that country-of one citizen near in-service
 rāvlo. 'Tedvā tyā gāv-kārān tyā-lā āplyā gādyānt āplī dukrā tsaraūv-lā
remained. Then that citizen-by him-to his-own into-field his-own swine to-graze
 dhāḍlan. Tedvā tyā dukrān khāṇ-tso kuṇḍo tyā-lā gāvto hōto tar tō
it-was-sent. Then those swine-by eating-of husks him-to if-obtained had-been then he
 khuśālēn khāto-hōto; dzālyār te-lā kōṇ kāy dēi-nāī. 'Tedvā
gladness-with would-have-eaten; but him-to anyone anything would-not-give. Then
 tyā-lā akkal yēvn tō holū-lā lāglo, 'mājyā bāpā-gharā tsākri-chyā mānsā-lā
him-to sense having-come he to-speak began, 'my father's-house-in service-of men-to
 khāvn jēvn tō āplyā hātānt thaitāt; mī hitī bhukkō martā.
having-eaten having-fed they their-own in-hands keep; I here hunger-by am-dying.
 Mī utūn mājyā bāpā-gharā dzāvn aiso boltā, "bāpā, mī Khudā
I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God
 nā tu-jyā sāmko pāp korlū; ātā he-chyā-phudyā mī tudzo putūs bolūn bolū-lā
and thee-of before sin is-done; now henceforward I thy son speaking to-speak
 hōy-nāī; tu-jyā tsākri-sāngāti ma-lā tsākar karūn thēv." 'Tedvā tō
am-not-fit; thy servants-with me-to a-servant having-made keep." 'Then he
 utūn bāpā lāgat gelo. Bāpān putā-lās dūr āstā-nā bagailān;
having-arisen father near went. By-the-father the-son-to distant being it-was-seen;

tedvã bāpā-lās kākṛūd āyli. Tō dhāvn dzāvn te-lā ycn̄g
then the-father-to compassion came. He running having-gone him-to embracing
 mārūn dharlān ānī bōñchi ghetlān. Tedvã putā-sin tyā-chyā lāgaṭ
having-struck it-was-held and kiss was-taken. Then the-son-by him-of near
 bollān, 'bāpā, mī Khudā nā tujyā sāmko pāp kerlū; mī tudzo putūs bolūn
it-was-said, 'father, by-me God and thee-of before sin is-done; I thy son saying
 bolū-lā hōy-nāī.' Tedvã bāpā-sin āplyā tsākṛā-lā sānglān, 'ēk tsokōṭ
to-say am-not-fit.' Then the-father-by his-own servants-to it-was-said, 'one good
 āngrōkā hādūn tyā-chyā āngānt ghālā, ānī ēk mudi tyā-chyā hotānt, ānī
a-coat having-brought him-of in-body put, and one ring him-of in-finger, and
 tyā-chyā pāyāk vānnē ghālā. Ānī āmī khāvn jēvn khuśālīn
him-of to-feet shoes put. And we having-eaten having-dined gladness-with
 rēvū-lā; kityā bollyār, mādzō putūs mēlo hōto, jito hōvn āylo;
let-us-live; why if-you-ask, my son dead was, alive having-become has-come;
 tō nāī-dzailo hōto, tō gāvlo.' Tedvã tē khuśālki kerū-lā lāgle.
he lost was, he is-found.' Then they merriment to-do began.

Tedvã te-tso mōto putūs gādyānt hōto. Tō gādyāntu-sī gharā-lāggī yotā-vari
Then his elder son in-the-field was. He the-field-in-from house-near coming-on
 gāv-tsā ānī nātsū-tsā aiklān. Tedvã te-nā okū tsākṛā-lā āpailān ānī
singing and dancing was-heard. Then him-by one servant-to it-was-called and
 ichārlān, 'hittī kāy hotē-śe?' Tedvã te-nā te-lā bollān, 'tudzō bhāvūs
asked, 'here what is-going-on?' Then him-by him-to it-was-said, 'thy brother
 āylo-śe ānī tujyā bāpā-sin ēk jevan delān; kityā-khātir bollyār, tō tsokōṭ
has-come and thy father-by one dinner is-given; what-for if-you-ask, he good
 hōvn āylo.' Tedvã te-kā rāg āylo, gharānt dzāy-nā-dzāylo. Tedvã bapūs
being came.' Then him-to anger came, in-the-house would-not-go. Then the-father
 bhair āylo, te-kā samjāv-kā lāglo. Tedvã te-nā bāpā-lās sānglān, 'hī bagi,
out came, him-to to-persuade began. Then him-by the-father-to it-was-said, 'this see,
 etle varsā mī tuji tsākri kartā, tuji bāt kedvā molleli nāī. Tō-bi āplyā
so-many years I thy service am-doing, thy word ever was-broken not. Still my-own
 dōstā-sāngātī khuśālki kerū-lā ēk bakryā-tsā pōr paṇ āplyā-lā dilōs nāī.
friends-with merriment to-do one goat-of young-one even my-own-self-to gaves not.
 Dzālyār tuji dzamin kalāvantnyā sāngātī rēvūn khāvn kāḍlēyā putā-lās
But thy land harlots with having-lived having-eaten that-wasted the-son-to
 āylyā barōbar tyā-chyā khātir tū mothā jevan dilōs.' Tedvã te-nā te-lā
coming with him-of sake-for thee-by a-great dinner is-given.' Then him-by him-to
 sānglān, 'tū kedvā-bi mājyā-lāgaṭ āsas, māje-lāggī kāy āso tā tudzā-ts.
it-was-said, 'thou at-all-times my-near art, me-with what is that thine-only.
 Āmī khuśālī kerū-tsā ānī khuśin ravū-tsā tsokōṭ āse. Kityā-lā bollyār, hō
By-us merriment to-be-made and gladly to-live good is. For-what if-you-say, this
 tudzō bhāvūs mello hōto, jivān āylo; tō nāī-dzailo, atā gāvlo.'
thy brother dead was, alive came; he was-lost, now is-found.'

[No. 48.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌŃKANĪ (DĀLDĪ BROKEN) DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

एक फकीर-साईं होते । त्याचे चार सोकरे होते । त्याची बायको आपल्या घोवाला बोलते, तुमी घरांत बैसून हेल्यांव धंदो रोजगार नाय । तवां ही लेकरा खातील पितील काय । तवां तो बायकोला बोलते, बिबी आजचे दीस सबुर करा आनि सबा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान । आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान । त्यो रोख्यो तो घो घेउन जंगलच्या तरफ रवाना भैलो । तो मुख्या कोकस्थानांत गेलो । त्याला दिसा बारा वाजल्याच्या षुमाराला एक बाव नजर पडली । त्या बावी-वर बैठून सोबनच्यो चार रोख्यो सोडून बावीच्या चार कोना-वर ठेवलान, आनि बोलवे लागलो, एककूँ खाँव की दोकु खाँव । आवन्यांत त्या बाविंतला शेखनागाची धू होती । तवां बापानी धुवेला बोलवे लागलो की, बावी-वर एक फकीर भुका येउन बैठलेलो हाय, त्याला काई खावेला ये । धू बोलव्या लागली आपल्या जवळ खावेला देवेला काय नाय । तवां बाप बोललो, आपली हांडी हाय, ती वरती घेउन जा, आनि त्या हांडीच्या खलती लुवान जाल, म्हनजे त्या हांडीत काय तरी शिजून तयार होईल । ताँ त्याला खावं देस । त्या-परमान धू वरती येउन बापाने सांगितल्या परमान करून फकिराला खाव्या घातलान, आनि ती हांडी बी फकिराच्या हवार्ली केलान । फकिराने ती हांडी घेउन थनशी चालतो भैलो । तो वाट चालता चालता एका खापरी चोराच्या गावात गेलो । रात भैली होती, आनि त्या गावाचे सगले लोक चोरीला गेले होते । म्हगून एकाच्या ओटी-वर त्यान आपला बिस्तार लावलान । चोराची बायको घरात होती । त्या बायकोनी त्या फकिराच्या सोबनची हांडी बगलान । तिच्या दिलाला लागला की, ही हांडी मुठी गुनवान हाय । आवन्यात तिचो घो चोरी करून गेलो । ती आपल्या घोवाला सांगते, ह्या फकिरा जवळ एक हांडी हाय, ती मोटी

गुनवान हाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक हांडी न्हा
 आनि फकिराची हांडी हाय ती आपल्या घरातला हना । त्या परमाने तेच्या
 घोवान केलान । बायकोनी ती हांडी चुली-वर ठेविल्या बरोबर त्यात आखनो
 बिरियानी शिजली । ती दोघा घो बायलानी बैठून खाल्ये । तिन-वरती बायको
 आपल्या घोवाला बोलव्या लागली, तुमला आताँ चोरी करव्या जान्याची काय
 जरूर नाय । आपल्याला आताँ पोट भर खाव्याला मिळाय ॥

[No. 48.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KŌNKAṆĪ (DĀLDĪ BROKEN) DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ek phakir-sāi hōtē. Tyā-chē chār sōk'rē hōtē. Tyā-chī bāy'kō āp'lyā ghōvā-lā
One faqir was. Him-of four sons were. His wife her husband-to
 hōl'tē, 'tumī gharānt baisūn rhēlyāṅv, dhandō rōdz'gār nāy.
says, 'you in-the-house having-sat have-remained, occupation employment is-not.
 Tavāñ hī lēk'rā khētil pitil kāy?' Tavā tō bāy'kō-lā hōl'tē, 'bibī
Then these children shall-eat shall-drink what?' Then he wife-to says, 'wife
 ādz-chē dīs sabur karā, āni sabā chār rōṭi ma-lā bhudzūn dyā;
to-day-of day patience make, and to-morrow four cakes me-to having-baked give;
 mhan'jē mī dhandyā-lā dzān.' Ātā bāy'kō-nī subhō-chī āp'lyā
then I work-on shall-go.' Now the-wife-by early-morning-of her-own
 ghōvā-lā chār rōṭi bhudzūn dilān. Tyō rōṭyō tō ghō
husband-to four cakes having-baked were-given. Those cakes that husband
 ghēūn dzāngal-chyā taraph ravānā-dzhailō. Tō mutyā kōkashānānt
having-taken a-jungle-of in-the-direction started-off. He great in-a-forest
 gēlō. Tyā-lā disā bārā vadz'nyā-chyā shumārā-lā ēk bāv nadz'ra pad'li.
went. Him-to by-day twelve striking-of about-at one well in-sight fell.
 Tyā bāvi-var baiṭhūn sōban-chyō chār rōṭyō sōlūn bāvi-chyā chār
That well-on having-sat accompanying four cakes having-taken-out the-well-of four
 kōnā-var ṭhēv'lān, āni bōl'vē lāg'lō, 'ēk-kū khāṅv kī dō-ku khāṅv.'
corners-on were-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat.'
 Āv'ryānt tyā bāvint'lā sōkh-nāgā-chī dhū hōti. Tavāñ
In-the-meantime that well-in-from a-cobra-snake-of daughter there-was. Then
 bāpā-nī dhuvē-lā bōl'vē lāg'lō kī, 'bāvi-var ēk phakir bhukā
the-father-by the-daughter-to to-speak was-begun that, 'the-well-upon one dervish hungry
 yēūn bēṭh'lēlō hāy; tyā-lā kī khāvē-lā dyō.' Dhū bōl'vyā
having-come sat is; him-to something to-eat give.' The-daughter to-speak
 lāg'li, 'āp'lyā-dzaval khāvē-lā dōvē-lā kāy nāy.' Tavāñ bāp bōl'lō,
began, 'of-us-near to-eat to-give anything is-not.' Then the-father said,

'āp^{li} hāṇḍi hāy, ti var^{ti} ghēun dzā, āni tyā hāṇḍi-chyā khal^{ti} lubān
'our-own pot is, that up having-taken go, and that pot-of under incense
 dzāl, mhan^{jē} tyā hāṇḍit kāy tari šidzūn tayār hōil. Tā tyā-lā
burn, then that in-pot something at-least having-cooked ready will-be. That him-to
 khāvē dēs.' Tyā-par^{mān} dhū var^{ti} yēun bāpā-nē
to-eat give.' That-according-to the-daughter up having-come the-father-by
 sāṅgit^{lyā}-par^{mān} karūn phakirā-lā khāvyā ghāt^{lān}, āni ti hāṇḍi bī
told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also
 phakirā-chyā havālī kēlān. Phakirā-nē ti hāṇḍi ghēun than-ši
the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from
 tsāl^{tō}-dzhailō. Tō vāt tsāl^{tā} tsāl^{tā} ēkā khāp^{ri}-tsōrā-chyā gāvāt gēlō.
went-away. He the-way walking walking one house-breaker-of in-village went.

Rāt dzhaili-hōti, āni tyā gāvā-ehē sag^{lō} lōk tsōri-lā gēlō hōtē. Mhagūn
Night become-had, and that village-of all people theft-for gone were. Therefore
 ēkā-chyā ōti-var tyā-na āp^{lā} bistār lāv^{lān}. Tsōrā-chi bāy^{kō}
one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife
 gharāt hōti. Tyā bāy^{kō}-nī tyā phakirā-chyā sōban-chi hāṇḍi bag^{lān}.
in-the-house was. That wife-by that faqir-of with-of the-pot was-seen.
 Ti-chyā dilā-lā lāg^{lā} ki, hi hāṇḍi muṭi gun^{vān} hāy.
Her mind-to it-occurred that, this pot great possessing-merit is.

Āv^{ryāt} ti-tsō ghō tsōri karūn ailō. Tī āp^{lyā} ghōvā-lā
In-the-meanwhile her husband theft having-made came. She her-own husband-to
 sāṅg^{tē}, 'hyā phakirā-dzaval ēk hāṇḍi hāy, ti mōti gun^{vān} hāy.
tells, 'this faqir-near one pot is, that great possessing-merit is.

Mhanūn phakir nidz^{lyā}-var āp^{lyā} gharān-chi ēk hāṇḍi nhyā āni
Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and
 phakirā-chi hāṇḍi hāy, ti āp^{lyā} gharāt-lā hanā.' Tyā-par^{mān} tē-chyā
the-faqir-of the-pot is, that our-own in-the-house-to you-bring.' That-like her

ghōvān kēlān. Bāy^{kō}-nī ti hāṇḍi tsulī-var thēvilyā-barōhar
husband-by it-was-done. The-wife-by that pot the-hearth-on was-kept-immediately-after

tyāt ākhanī-biriyāni šidz^{lī}. Tī dōghā ghō-bāy^{lā}-nī baiṭhūn
in-that best-dishes were-cooked. That both the-husband-and-wife-by having-sat

khālyē. Tin-var^{ti} bāy^{kō} āp^{lyā} ghōvā-lā bōl^{vyā} lāg^{lī}, 'tum-lā ātā
was-eaten. That-on the-wife her-own husband-to to-speak began, 'you-to now

tsōri kar^{vyā} dzānyā-chi kāy dzarūr nāy. Āp^{lyā}-lā ātā pōt^{bhar} khāvyā-lā
theft to-make going-of any necessity is-not. Us-to now belly-full eat-to

millāy.'

is-got.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

CHITPĀVANĪ.

The Chitpāvans or Konkanasths are the chief Konkan Brāhman. Their headquarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvanī dialect are only available for Bombay and Ratnagiri. They are as follows :—

Bombay Town and Island	4,000
Ratnagiri	65,000
TOTAL	69,000

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the

nasal sound. Their home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

Ā is used for ē in the same cases as in Kuḍālī; thus, *duk^rrā̃*, swine; *dzā̃ maulzhā̃ sē tā sag^llā tudzhā̃ sē*, what mine is that all thine is.

Ē and ō are apparently always long. Thus, *ghōdē*, horses.

The inflection of **Nouns** in many points agrees with Standard Marāṭhī. The oblique form of strong feminine bases ends in *i*; thus, *mul^gi-tsā̃*, of a daughter. The dative ends in *lā*; thus, *mān^ssā-lā*, to a man, etc.

Pronouns.—*Mē*, I, by me; *mā-lā*, to me; *tēnīn*, by him; *kitā̃*, what? Other forms mainly agree with Kōṅkaṇī.

Verbs.—The verb substantive is *sa-nā*, to be. Present tense, *sō*, I am; *sas*, thou art; *sē*, he is; *sō*, we are; *sā̃*, you are; *sat*, they are. The regular present *mē sat^sā̃* seems to be used as a habitual present, 'I usually am'; thus, *tū mājhē-dzava! rōdz^s sat^sas*, thou art always with me. The past tense is regularly formed; thus, *tū salōs*, thou wast.

The finite verb forms its present from the participle in *tsō*; thus, *mē mār^stsā̃*, I strike. This participle has no longer a passive meaning. The future participle passive ends in *vā̃*, corresponding to Standard Marāṭhī *vē̃*; thus, *mē mār^svā̃*, by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāṭhī in the plural. The second person singular, however, ends in *s* and not in *y* as in Kōṅkaṇī; thus, *gēlō̃*, I went; *gēlōs*, thou wentest; *gēlō*, he went; plural, *gēlō̃*, *gēlā̃*, *gēlē*.

The past tense of transitive verbs ends in *s* in the second person singular; in *n* in the third person singular; and in *t* in the second person plural. Thus, *tū mā-lā bak^rrō dīlōs*, by-thee me-to-a-goat was given; *bāpān ... mīl^hī mār^slīn āyī tē-tsō mukō ghēt^slōn*, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix *lō*; thus, *mē tē-chē mul^ggē-lā pushkal^s tsūbūk māy^rrē*, I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marāṭhī. Thus, *mē pātak kēlā̃ sē*, by-me sin made is, I have sinned; *mē mhaṇēn*, I will say; *dzāy-nā*, he would not go; *khāy^t*, they usually ate.

The imperative of *dē-nā*, to give, is *dē* or *dēs*. Other imperatives are regular; thus, *ghē*, take; *yā*, go ye.

The verbal noun in *nā*, corresponding to Standard Marāṭhī *ṇē̃*, is common; thus, *mār^snā*, to strike; *khānā*, to eat. The usual oblique base of the verbal noun ends in *vē̃*, corresponding to Standard Marāṭhī *vyā̃*; thus, *ghēvē-chī yōgyatā*, fitness to take.

The conjunctive participle ends in *unī* or *nī*; thus, *mārunī* and *mār^snī*, having struck; *dzāv^snī*, having gone.

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find *bōlyō*, a son; *chēd*, a daughter; *tsōkhōt*, good; *tēd^slā*, then; *kitā̃*, what? etc. A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol. X, Bombay 1880, pp. 111 and f.

It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvanī which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 49.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

CHITPĀVANĪ DIALECT.

(DISTRICT RATNAGIRI.)

एका माणसाला दोन बोड्ये सले। ते-पैकीं धाकटो आपले बापाला म्हणालो बाबा, जो जिनग्याचो वांटो माला येचे तो दे। मग तेणीन तेला आपली जिनगी वांटून दिलीन। मग थोडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करनी दूर देशांत गेलो आणि त्याह्या उधळेपणान वागुनी आपली जिनगी उडयलीन। मग तेणीन सगळ्यां खर्चुनी टाकले-वर ते देशांत मोठो दुकळ पडलो। ते-मुळां तेला गरज लागू लागली। तेडला ते देशांतले एका गृहस्था-जवळ जावनी रेहेलो। तेणीन तेला आपले शेतांत डुकरां चारवेला धाडलेन। तेडला डुकरां जीं सालां खात सत ते-वर तेणीन आपलां पोटा आनंदान भरलान असतान। पण कोणी सुद्धां तेला कांहीं दिलान नाहीं। मग जेडला तो शुद्धी-वर आलो तेडला तो म्हणालो माझे बापाचे कितीतरी चाकरानला खावनी पुरे दूतकी भाकरी से, आणि मे भुकान उपाशीं मरचां। मे उठुनी बाबा-हारीं जावनी तेला म्हणेन, बाबा मे देवाचे घरा तुम्हे देखत अन्याय केलोसे। आणि हेचे उपर मे तुम्हो मुलगो म्हणुनी घेवला योग्य नाहीं। माला आपले एका पायकाळ्या प्रमाण ठेय। मग तो उठुनी आपले बापा-हारीं आलो। पण तो लांब सतांच तेचे बापान तेला बघितलान आणि तेला दया आली आणि धांवनी तेंचे गळेली मिठी मारलीन आणि तेची मुको घेतलेन। मुलगो तेला म्हणालो, बाबा, मे देवाचे घरा व तुम्हे डोळां देखत पातक केलां से व मे हेचे उपर तुम्हो मुलगो म्हणविला योग्य नाहीं। पण बापूश चाकरानला म्हणालो चांगलो आंगरखो सेल तो आणणी हेचे आंगांत घाला, तेचे हातांत आंगठी व पायांत जोडा घाला। मग आम्ही जेवनी-खावनी गोड करूया। कारण हो माझो मुलगो मेलो सलो तो फिरुनी जिवंत से, तो सांडलो सलो तो सांपडलो से। असां म्हणणी ते आनंद करूं लागले॥

ते वेळा तेची वडील मुलगो शेतांत सलो। तो जेडला येवनी घरा जवळ पोचलो तेडला तेणीन गाणा व नाचना आयकिलान। आणि तेणीन आपले चाकरां

पैकीं एकाला हाक मरलीन व विचारलान हें कितां चाललां से । तेडला तो तेला म्हणालो । तुम्हो भाजश आलो से व तुम्हो बापसान मेजवानी केलीन से । कारण तेला तो सुखरूप मिळालो से । तेडला तो रागावनी आंत जायना । म्हणणी तेचो बापूश बाहेर येवनी तेची विनवणी करूँ लागलो । पण तेणीन आपले बापसाला उत्तर दिलान कीं, बघ आज इतकी वर्षीं मे तुम्ही चाकरी करचाँ व कडूही तुम्ही आज्ञा मोडली नाही । तरी मे माझे मित्राँ बरोबर आनंदान वागवाँ असे हेतून एकादाँ करडूँ देखील तूँ माला दिलाँस नाही । पण जेणीन तुम्हो पैसो रांडाँचे संगतीन खावनी फडशो पाडलीन से तो हो तुम्हो बोड्यो आलो तोँच तूँ तेचेसाठी एक मेजवानी दिलीस । तेचे-वर तो तेला म्हणालो मुलग्या तूँ माझे जवळ रोज सचस व माझे जवळ जाँ काँही से ताँ सगळाँ तुम्हाँ से । आपलेनला हर्ष व आनंद करवो हें चांगलाँ सलाँ । कारण हो तुम्हो भाजश मेलो सलो तो फिरुनी जगलो से व सांडलो सलो तो साँपडलो से ॥

[No. 49.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

CHITPĀVANĪ DIALECT.

(DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Ekā māṇ'sū-lā dōn bōdyē salē. Tē-paikī dhāk'tō āp'lē bāpā-lā
A-certain man-to two sons were. Them-from-among the-younger his-own father-to
 mhaṇālō, 'bābā, dzō jin'gyā-tsō vāṇtō mā-lā yēohē tō dē.' Mag tē-nīn
said, 'father, what the-estate-of share me-to comes that give.' Then him-by
 tē-lā āp'li jin'gi vāṇtūn dilin. Mag thōdē div'sān dhāk'tō
him-to his-own estate having-divided was-given. Then few days-in the-younger
 mul'gō sag'li jin'gi gōlā-kar'nī dūr dēsānt gōlō, āṇi tyāhā
son all estate together-having-made distant into-a-country went, and there
 udh'lepanān vāguni āp'li jin'gi uday'lin. Mag tē-nīn
prodigal-manner-by having-behaved his-own estate was-squandered. Then him-by
 sag'li khartsuni-tāk'lē-var tē dēsānt mōthō dukaḥ pad'lō.
all having-squandered-away-after that into-country great famine fell.
 Tē-muḥ tē-lā garadz lāgū lāg'li. Tēd'lā tē dēsānt'lē ekā grihasthā-
That-owing-to him-to want to-fall began. Then that country-in-of one householder-
 dzavaḥ dzāv'nī rēhēlō. Tē-nīn tē-lā āp'lē sētānt duk'rā tsār'vē-lā
near having-gone he-lived. Him-by him-as-for his-own in-the-field swine to-feed
 dhād'lōn. Tēd'lā duk'rā jī sālā khāt sat tē-var tē-nīn āp'lā pōt
he-was-sent. Then swine what husks eating were that-upon him-by his-own belly
 ānandān bhar'lān as'tān. Paṇ kōṇi-suddhā tē-lā kāhī
gladness-with filled would-have-been. But (by-)anybody-even him-to anything
 dilān nāhī. Mag jēd'lā tō suddhi-var ālō tēd'lā tō mhaṇālō, 'mājhē bāpā-chē
was-given not. Then when he senses-on came then he said, 'my father-of
 kiti-tari tsāk'rān-lā khāv'nī purē it'ki bhāk'rī sē; āṇi mē bhukān
how-many servants-to having-eaten enough so-much bread is; and I hunger-by
 upāśī mar'tsā. Mē uṭhuni bābā-hārī dzāv'nī tē-lā mhaṇēn,
of-starvation am-dying. I having-arisen father-to having-gone him-to will-say,
 "bābā, mē Dēvā-chē gharā tujhē dēkhat anyāy kēlō-sē. Āṇi hē-chē-upar
"father, by-me God-of at-house thy in-sight fault committed-is. And this-of-after
 mē tudzhō mul'gō mhaṇuni ghēvō-lā yōgya nāhī. Mā-lā āp'lē ekā
I thy son having-said to-take fit am-not. Me-to thy-own one
 pāy'kālyā-pramāṇ thēy.'" Mag tō uṭhuni āp'lē bāpā-hārī ālō. Paṇ tō
servant-like keep.'" Then he having-arisen his-own father-to came. But he

lāmb satā-ts tē-chē bāpān tē-lā baghit'lān āṇi tē-lā dayā ālī;
distant being-just his father-by him-to it-was-seen and him-to compassion came;
 āṇi dhāv'nī tē-chē galē-lā miṭhī mār'lin, āṇi tē-tsō mukō ghēt'lōn. Mul'gō
and having-run his neck-to embracing was-struck, and his kiss was-taken. The-son
 tē-lā mhaṇālō, 'bābā, mē Dēvā-chē gharā va tujhō dōlā-dēkhat pātak kēlā sē.
him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is.

Va mē hē-chē-upar tudzhō mul'gō mhaṇ'vē-lā yōgya nāhī.' Paṇ bāpūs tsāk'rān-lā
And I this-of-after thy son to-be-called fit am-not.' But the-father the-servants-to
 mhaṇālō, 'tsāṅ'lō āṅgar'khō sēl tō āṇ'ni hē-chē āṅgāt ghālā;
said, 'good a-coat will-be that having-brought his in-body put;
 tē-chē hātānt āṅg'thī va pāyānt dzōdā ghālā. Mag āmhī jēv'nī-khāv'nī
his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten
 gōḍ karū-yā. Kāraṇ hō mādzhō mul'gō mēlo salō, tō phirunī jivant
merriment will-make. Because this my son dead was, he again alive
 sē; tō sūṇ'lō salō, tō sāpāl'lō sē.' Asā mhaṇ'ni tē ānand karū lāg'lē.
is; he lost was, he found is.' So having-said they joy to-make began.

Tē vēlā tē-tsō vadil mul'gō śētānt salō. Tō jēd'lā yēv'nī gharā
That time-at his eldest son in-the-field was. He when having-come the-house
 dzaval pōts'lō, tēd'lā tēṇin gāṇā va nāts'nā āy'kyēlān. Āṇi tēṇin āp'lē
near arrived, then him-by singing and dancing was-heard. And him-by his-own
 tsāk'rā-paikī ēkā-lā hāk mār'lin va vichār'lān, 'hē kitā tsāl'lā sē?'
servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?'
 Tēd'lā tō tē-lā mhaṇālō, 'tudzhō bhāūs ālō-sē, va tujhē bāp'sān mēj'vānī
Then he him-to said, 'thy brother come-is, and thy father-by a-feast
 kēlin sē; kāraṇ tē-lā tō sukh'rūp miḷālō sē.' Tēd'lā tō rāgāv'nī ānt
made is; because him-to he safe got is.' Then he being-angry in
 dzāy'-nā. Mhaṇ'ni tē-tsō bāpūs bāhēr yēv'nī tē-chī vinav'nī karū lāg'lō.
would-not-go. Therefore his father out having-come his entreaty to-make began.
 Paṇ tēṇin āp'lē bāp'sū-lā uttar dilān kī, 'bagh, ādz it'kē varshā mē
But him-by his-own father-to reply was-given that, 'look, to-day so-many years I
 tujhī tsāk'ri kar'tsā va kaī-hī tujhī ādnyā mōḍ'li nāhī. Tarī mē mājhē
thy service do and ever thy command was-broken not. Yet by-me my
 mitrā-barōbar ānandān vāg'vā asē hētūn ēkāḍā kar'dū
friends-with gladness-with it-should-be-behaved such object-with one kid
 dēkhil tū mā-lā dilās nāhī. Paṇ jēṇin tudzhō paisō rāṇḍā-chō
even by-thee me-to was-given not. But whom-by thy money harlots-of
 saṅg'tin khāv'nī phad'sō-pāḍ'lōn sē tō hō tudzhō hōdyō ālō tō-ts
in-company having-eaten squandered-away is that this thy son came just-then
 tū tē-chēsāthī ēk mēj'vānī dilis.' Tē-chē-var tō tē-lā mhaṇālō, 'mul'gyā
by-thee him-of-for one feast was-given.' There-upon he him-to said, 'son
 tū mājhē-dzaval rōdz satsas, va mājhē-dzaval dzā-kāhī sē tū sag'lā tudzhā sē.
thou of-me-near always art-usually, and of-me near whatever is that all thine is.

Āp'lēn-lā harsha va ānand kar'vō hē tsāng'lā salā. Kāraṇ hō tudzhō
Us-to delight and joy should-be-made this good was. Because this thy
 bhāūs mēlō salō, tō phirunī dzag'lō sē; va sāṇḍ'lō salō, tō sāpad'lō sē.
brother dead was, he again alive is; and lost was, he found is.'

MARĀṬHĪ IN BERAR AND THE CENTRAL PROVINCES.

Marāṭhī is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows.

Beginning from the west this dialect covers the eastern part of Buldana, leaving the western border to Standard Marāṭhī. The frontier line thence goes northwards so far as the river Tapti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The Marāṭhī of Berar is usually spoken of as Varhāḍī or Bērārī, and Nāgpurī is the traditional name of the dialect spoken in the Central Provinces. Both names have been retained, in deference to the traditional usage, though they in reality connote the same form of speech. Several smaller dialects of Marāṭhī have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāṭhī of Berar and the Central Provinces.

The so-called Varhāḍī, the Marāṭhī of Berar, has been returned from the following districts :—

A. Spoken at home in—

Amraoti	541,623
Akola	465,600
Ellichpur	210,600
Buldana	140,500
Wun	311,500
Basim	331,650
TOTAL	2,001,473

B. Spoken abroad in—

Betul	75,000
Chanda	4,550
Bombay Town and Island	3,000
TOTAL	82,550
GRAND TOTAL	2,084,023

The so-called Nāgpurī has been returned from the following districts :—

A. Spoken at home in—

Seoni	19,000
Chhindwara	54,950
Wardha	316,000
Nagpur	540,050
Chanda	285,000
Bhandara	490,675
Balaghat	98,700
Raipur	9,600
TOTAL	1,813,975

B. Spoken abroad in—

Bilaspur	3,500
Nandgaon	4,000
Kuwardha	1,000
Akola	1,000
TOTAL	9,500
GRAND TOTAL	1,823,475

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāṭhī of the said districts. They are the following :—

Name of dialect.	Where spoken.	Number of speakers.
Dhan ^g garī	Chhindwara	1,800
Dzabhāpī	Ellichpur	5,000
Gōvārī	Chhindwara	2,000
„	Chanda	500
„	Bhandara	150
Kōshṭī	Akola	300
„	Ellichpur	500
„	Baldana	2,100
Kumbhārī	Akola	4,500
„	Chhindwara	?
Kunbāu	Chanda	110,150
Māhārī	Chhindwara	9,000
„	Chanda	10,000
Marhēṭī	Balaghat	?
Natakānī	Chanda	180
	TOTAL	146,180

Of these minor dialects the Marhēṭī of Balaghat has been slightly influenced by the neighbouring dialects of Eastern Hindi, and the Natakānī of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marāṭhī commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiās of Chhindwara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marāṭhī of Berar and the Central Provinces :—

Varhāḍī	2,084,023
Nāgpuri	1,823,475
Minor dialects	146,180
Katiā	18,700
	—
TOTAL	4,072,378

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marāṭhī. They are the following :—

Name of dialect.	No. of speakers.
Halābi	104,971
Bhunjā	2,000
Nāhari	482
Kamāri	3,743
	—
TOTAL	111,196

If we add the 3,493,858 speakers of Marāṭhī returned in Hyderabad at the Census of 1891, the grand total comes out as follows :—

Berar and Central Provinces	4,072,378
Hyderabad	3,493,858
Halābi, etc.	111,196
	—
TOTAL	7,677,432

The Marāṭhī spoken in Berar and the Central Provinces is closely related to the form which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

Pronunciation.—Long vowels, and especially final ones, are very frequently shortened; thus, *mī* and *mi*, I; *māhi bāy'kō*, my wife; *māhū* and *mahi*, my.

There is a strong tendency among the lower classes in Berar to substitute *ō* for *ara* and *avi*. Thus, *dzōl* for *dzaval*, near; *ndōlā* for *ndavilā*, squandered.

As in the Konkan, an *a* is very commonly used where the Dekhan form of the language has an *ē*, especially in the termination *ē* of neuter bases, in the suffix *uē* of the instrumental, and in the future. Thus, *asa*, so; *sūngil'la*, it was said; *duk'ra*, swine;

bhukē-na, with hunger; *asal*, I shall be. In some rustic dialects this short final *a* is occasionally dropped altogether; thus, *tyān*, by him, in the so-called Dhan^agarī and Gōvārī of Chhindwara.

I is often interchanged with *ē* and *ya*; thus, *dila*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short. Compare *īl*, *yēl*, and *vēl*, time.

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan; thus, *ēk* and *yēk*, one.

The Anunāsika is very commonly dropped, or, occasionally, replaced by an *n*; thus, *karu*, to do; *tyā-mulē*, therefore; *dēvā-śin*, to God; *tun*, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral *ḍ*, when preceded by a vowel, is pronounced as an *r* in the so-called Māhārī of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that *ḍ* in such positions is very commonly confounded with *l*. Thus, in the so-called Džhārpī and Kōshṭī of Ellichpur we find forms such as *ghōlā*, a horse, and in the dialect of the Kuṇ^abīs of Akola *ḍ* is substituted for *l* in words such as *džavaḍ*, near. The cerebral *l*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible. Thus, *mālī*, *mārī*, *māyī* and *māi*, a gardener. All these facts can only be explained on the assumption that the cerebral *l* has a sound which is very near to that of a cerebral *r*, and that the cerebral *ḍ* after vowels assumes the same sound.

The cerebral *ṇ* is always changed to *n*, though *ṇ* is often retained in writing; thus, *kōn*, who; *pānī*, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *ṇ*. There are, however, no traces of any such peculiarity in the specimens received from the districts.

L and *n* are continually interchanged in the future tense; thus, *mī mārīn* and *mārīl*, I shall strike; *tō mārān* and *mārāl*, he will strike.

V is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether. Thus, *istō*, fire; *īs*, twenty; *yēl*, time. This fact accounts for occasional spellings such as *Vīkvar*, God.

Vh occasionally becomes *bh*; thus, *nabhatē* and *navhatē*, it was not.

Nouns.—The substitution of *a* for *ē* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word *pōr^aga*, a child, is constantly used in the sense of 'son.' *Mān^asa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, *tāṅg^alē mān^asa*, good men, and so on. In the dialect of the Kuṇ^abīs of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēṭī of Balaghat, the Marāṭhī dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāṭhī and Gujarāṭī, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāṭhī. In the oblique form plural, however, *hī* or *ī* is often added; thus, *bāpāhīs*, to fathers; *mān^asāi-lē*, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding *lē* and not *lāin* most of the rustic dialects such as the Kuṇ^abī of Akola and

Buldana, the Kumbhāri of Akola and Chhindwara, the Dhan^agari and Gōvāri of Chhindwara and Chanda, and so on. Thus, *bāpā-lē*, to the father.

Pronouns.—The case of the agent of the personal pronoun of the second person is *tyā*, by thee; 'my' is *māhā*, and 'thy' is *tuhā*. The usual Dekhan forms, however, also occur; thus, *turā* and *tvā*, by thee; *māḍha nāv*, my name. 'To me' is *maḍz*, *maḍz-lē*, and *ma-lē*.

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, *tē* as in Old Marāṭhī.

Kāy, what? has an ablative *kāhun* or *kāhun*, why? *Kāmhuu*, why? is a compound meaning 'what having said?'

Verbs.—There is only one conjugation; thus, *mī mar^atō*, I die; *mī mār^atō*, I strike; *mī mhanⁿ*, I shall say; *mī karⁿ*, I shall do; *mī asal*, or *asīn*, I shall be, and so on.

The second person singular has usually the same form as the third person; thus, *tū āhē*, thou art; *tū gēlā*, thou wentest. Similarly the second person plural of the past tense coincides with the third person; thus, *tumhī gēlē*, you went; *tē gēlē*, they went. The ordinary Dekhan forms are, however, also used; thus, *tū āhēs*, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am. From the root *hō* is formed *mī vhay*, I am, etc. In the past tense *vha* is interchangeable with *hō*; thus, *tū hōtā* or *vhatā*, thou wast.

The present tense of finite verbs is often formed as in the Dekhan; thus, *mī kar^atō*, I do; *tū kar^atō(s)*, thou dost; *tē kar^atāt*, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender; thus, *tu rāh^atē(s)*, thou livest; *tō yēlē*, he comes; *tō kar^atyē*, he does; *tē ḍātēl*, they go. In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural; thus, *tū mār^ata*, thou strikest; *tē mār^atāt*, they strike.

In the imperative we may note forms such as *ḍāy*, go; *khāy*, eat (Berar); *pāhya*, see.

The habitual past is often used as an ordinary past. Thus, *tō mhanē*, he said. The first person singular ends in *ō* in the only instance which occurs in the materials available; thus, *mī niḍzō*, I used to sleep. Note forms such as *tō ḍāyē-nā*, he would not go; *tō ḍēyē-nā*, he would not give.

The past tense is formed as in the Dekhan; thus, *myā mār^ata*, I struck; *tyā mār^ata*, thou struckest. The third person singular of transitive verbs sometimes ends in *an*; thus, *dhāḍ^alan*, sent. Such forms occur in the rustic dialects of Ellichpur, Chhindwara, and Bhandara. The final *n* in such forms corresponds to *n* in the Konkan, where we find forms such as *sāṅgit^alān*, it was said. It has perhaps developed from an Anunāsika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned.

[No. 50.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

कोना एका मानसाला दोन लेक होते । त्याच्यातला एक लाहान आपल्या बापास म्हनाला, बाबा जो जिंदगीचा हिस्सा माझ्या वाढ्यास येईल तो मला द्या । मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो दूर मुलकाला गेला । आनि तेथ उधळेपनान राहून आपला सगळा पैसा खर्च करून टाकला । मग त्यान अवघ खरचल्या-वर त्या मुलकात मोठा काळ पडला (माहागी पडली) व त्याला अडचन पडू लागली । मग तो त्या देशातल्या एका मानसा-जवळ जावून राहिला । त्या-नंतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडल । त्यांका डुकर जे टप्प खात व्हते त्याच्या-वर आपन आपल पोटा भरव अस त्यास वाटू लागल । आनी त्याला कोन काही दल्ल नाहीं । मग तो सुद्धीत येऊन म्हने, माझ्या बापाच्या किती सालदाराद्वला पोटाभर भाकर भेटते (भेट्टे), आन मी उपाशी मरतो । मी उठून माझ्या बापा-कडे जाइल आनी त्याहिला म्हनल, बाबा म्या देवाच्या कड्या-बाहेर व तुमच्या सामने पाप केल आहे । या-उपर तुमच पोरग म्हनन्यास मला लाज वाटते । तुमच्या एका सालदारा-वानी मल्ला ठेवा । मग तो उठून आपल्या बापा-जवळ गेला । तो दूर आहे इतक्यात त्याला पाहून त्याची त्याच्या बापाला कीव आली, आनी त्यान धावत जाऊन त्याच्या गळ्यात हात घातले व त्याचे मुके घेतले । मग ते पोरग त्याला म्हनू लागल, बाबा, देवाच्या कड्या-बाहेर व तुमच्या सामने म्या पाप केल । आनि या-उपर तुमच पोरग म्हनन्याची मला लाज वाटते । पन बापान आपल्या कामदाराद्वला सांगितल, चांगल (चोखोट) पांघरून आनून त्याच्या आंगा-वर घाला आनी त्याच्या बोटात मुदी व पायात जोडा घाला । मग आपन खाऊन पिऊन चयन करू । का-म्हून म्हनाल तर हा माहा पोरगा मेला व्हता त जिता भाला आन हारपला व्हता त सापडला । त्यांका ते चडून करू लागल ॥

त्या वेळीं त्याचा मोठा मुलगा वावरात व्हता । मग तो घरा-जवळ आल्या-वर त्यान वाजंत्री व नाच ऐकला । त्यांका कामदारातल्या एकाला

बलावून त्यान द्रचारले (पुसले) हे काय म्हय । त्यान त्याला सांगितल, तुहा भाज आला आहे, आन तो तुच्या बापाला खुशाल भेटला, म्हून त्यान मोठी पंगत केली आहे । त्येका तो राग भरून आत जाये-ना । म्हनून त्याचा बाप बाहेर येऊन त्यास समजाऊ लागला । पन त्यान बापाला म्हटल, पाछ, मी इतकी वर्स तुमची चाकरी करतो, आन तुमची मर्जी म्या कधी-ही वलांडली नाहीं । तरी म्या आपल्या गद्याद्व-बरोबर मजा करावी म्हनून मला कधी शेकीच पिलू-ही देख नाहीं । आनी ज्यान तुमचा पयसा कंचनी-बराबर खराब केला तो तुमचा पोरगा आला तेका तुम्ही त्याच्यासाठी मोठी पंगत देखी । तेका त्यान त्याला म्हटल, पोरा, तू सगळा ईक माच्या-जवळ आहे । आनी माही सगळी जिनगी तुहीच आहे । हा तुहा भाज मेला क्ता त जिता भाला आन हारपला क्ता त सापडला । म्हनून आनंद व चडून करावी हे बर क्त ॥

[No. 50.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnā ēkā mān'sā-lā dōn lēk hōtē. Tyā-chyāt'lā ēk lāhān
Certain one man-to two sons were. Them-from-among one younger
 āp'lyā bāpās mhanālā, 'bābā, dzō jind'gī-tsā hissā māhyā vātyās
his-own to-father said, 'father, what property-of share my to-share
 yēil tō ma-lā dyā.' Mag thōd'kyā div'sā-na lāhān pōrā-na
will-come that me-to give.' Then a-few days-after the-younger son-by
 sag'la dzamā karūn tō dūr mul'kā-lā gēlā. Āni tētha
all together having-made he a-distant country-to went. And there
 udh'lēpanā-na rāhūn āp'lā sag'la paisā kharts-karūn ṭāk'lā.
extravagance-by having-lived his-own all money having-spent was-thrown.
 Mag tyā-na av'gha kharats'lyā-var tyā mul'kāt mōthā kāl pad'lā
Then him-by whole having-spent-on that in-country mighty famine fell
 (māhāgī pad'li); va tyā-lā' ad'tsan padlū lāg'li. Mag tō tyā
(dearness fell); and him-to difficulty to-fall began. Then he that
 dēsāt'lyā ēkā mān'sā-dzavaḷ dzāvūn rāhyalā. Tyā-nantar tyā-na tyā-lā
country-in-of one man-near having-gone lived. That-after him-by him-to
 dukar tsārāy-lā āp'lyā vāv'rāt dhād'la. Tyāv'hā dukar jē ṭapra
swine to-feed his-own into-field it-was-sent. Then the-swine what husks
 khāt vhatē tyā-chyā-var āpan āp'la pōt bharāva asa tyās
eating were that-of-upon by-himself his-own belly should-be-filled so to-him
 vātū lāg'la. Āni tyā-lā kōna kāhī dyalla nāhī. Mag tō
to-appear began. And him-to by-anyone anything was-given not. Then he
 suddhit yēūn mhanē, 'māhyā bāpā-chyā kiti sāl'dārāi-lā
into-senses having-come said, 'my father-of how-many servants-to
 pōt-bhar bhākar bhēt'tē(bhēt'tē), ān mī upāsi martō. Mī
belly-full bread is-obtained, and I hungry die. I
 uṭhūn māhyā bāpā-kadē dzāil, āni tyā-lī-lā mhanal, "bābā,
having-arisen my father-to will-go, and him-to will-say, "father,
 myā Dēvā-chyā kahyā-bāhēr va tum-chyā sām'nē pāp kēla āhē. Yā-upar
by-me God-of order-against and you-of before sin made is. This-after

tum-tsa pōr'ga mhan'nyās ma-lā lādḡ vāt'tē. Tum-chyā ēkā sāl'dārā-vāni
your son to-be-called me-to shame seems. Your one servant-like
 mallā thēvā." Mag tō uthūn āp'lyā bāpā-dzavaḡ gēlā. Tō
me-to keep." Then he having-arisen his-own father-near went. He
 dūr āhē it'kyāt tyā-lā pāhūn tyā-chī tyā-chyā bāpā-lā kīv
distant is in-the-meantime him-to having-seen him-of his father-to pity
 āli, ānī tyā-na dhāvat dzāūn tyā-chyā galyāt hāt ghāt'lē,
came, and him-by running having-gone him-of on-the-neck hands were-put,
 va tyā-chō mukē ghēt'lē. Mag tō pōr'ga tyā-lā mhanū lāg'la, 'bābā,
and him-of kisses were-taken. Then that son him-to to-say began, 'father,
 Dēvā-chyā kaḡyā-bāhēr va tum-chyā sām'nō myā pāp kēla. Ānī
God's order-against and you-of before by-me sin was-made. And
 yā-upar tum-tsa pōr'ga mhan'nyā-chī ma-lā lādḡ vāt'tē.' Pan
this-after your son being-called-of me-to shame appears.' But
 bāpā-na āp'lyā kām'dārāi-lā sāngit'la, 'tsāng'la (tsōkhōt) pāngh'rūn
the-father-by his-own servants-to it-was-told, 'good (good) cloth
 ānūn tyā-chyā āngā-var ghālā, ānī tyā-chyā bōtāt mudi va
having-brought him-of body-upon put, and him-of on-finger a-ring and
 pāyāt dzōḡlā ghālā. Mag āpan khāūn piūn chay'n karū.
on-foot a-shoe put. Then we having-eaten having-drunk merriment shall-make.
 "Kā-mhun?" mhanāl tar, hā māhā pōr'gā mēlā vhatā, ta jītā dzhālā;
"Why?" if-you-say then, this my son dead was, he alive became;
 ān hārap'lā vhatā, ta sāpaḡ'lā.' Tyāv'hā tē chāin karū lāg'lē.
and lost was, he is-found.' Then they merriment to-make began.
 Tyā vēlī tyā-tsā mōthā mul'gā vav'rāt vhatā. Mag tō gharā-dzavaḡ
That at-time his eldest son in-field was. Then he house-near
 ālyā-var tyā-na vādzantrī va nāts aik'lā. Tyāv'hā kām'dārāt'lyā
having-come-upon him-by music and dance was-heard. Then the-servants-in-from
 ēkā-lā bulāvūn tyā-na ichār'lē (pus'lē), 'hē kāy vhay?' Tyā-na
one-to having-called him-by it-was-asked (it-was-asked), 'this what is?' Him-by
 tyā-lā sāngit'la, 'tuhā bhāū ālā āhē, ān tō tuhyā bāpā-lā khusāl
him-to was-told, 'thy brother come is, and he thy father-to safe-and-sound
 bhēt'lā, mhūn tyā-na mōthī paṅgat kēli āhē.' Tyāv'hā tō rāg-
was-met, therefore him-by great a-feast made is.' Then he anger-with
 bharūn āt dzāyē-nā. Mhanūn tyā-tsā bāp bāhēr yēūn tyās
having-become-filled in would-not-go. Therefore his father out having-come to-him
 sam'dzāū lāg'lā. Pan tyā-na bāpā-lā mhaḡ'la, 'pāhya, mī it'ki varsa
to-entreat began. But him-by father-to it-was-said, 'see, I so-many years
 tum-chī tsāk'rī kar'tō, ān tum-chī marji myā kaddhī-hī valāṇḡ'li
your service am-doing, and your will by-me ever-even was-transgressed
 nāhī. Tari myā āp'lyā gadyāi-barōbar majā karāvi mhanūn ma-lā
not. Yet by-me my-own friends-with mirth should-be-made having-said me-to

kadhī śēḷi-tsa pilū-hī dēlla nāhī. Ānī jyā-na tum-tsā
ever she-goat-of a-young-one-even was-given not. And whom-by your
 pay'sā kañch'ni-barābar kharāb kēlā tō tum-tsā pōr'gā ālā, tēvhā
money harlots-with waste was-made that your son came, then
 tumhī tyā-ohyāsāthī mōthī paṅgat dēlli.' Tēvhā tyā-na tyā-lā
by-you him-of-for great a-feast was-given.' Then him-by him-to
 mhat'la, 'pōrā, tū sag'lā īḷ māhyā-dzavaḷ āhē, ānī māhī sag'lī
it-was-said, 'son, thou whole time of-me-near art, and my whole
 jin'gi tuhī-ts āhē. Hā tuhā bhāū mēlā vhatā, ta jītā dzhālā; ān
property thine-alone is. This thy brother dead was, he alive became; and
 hārap'lā vhatā, ta sāpaḍ'lā. Mhanūn ānand va chañ karāvi
lost was, he is-found. Therefore joy and merriment should-be-made
 hē bara vhatā.
this good was.'

[No. 51.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

राम-जी वल्लद सोना-जी। जात माळी। उंबर वर्स पंचेचाळीस। वस्ती सोम-
 ठान। प्रतिज्ञे-वर कळवितो की, आजमास (सुमार) पंधरा दिवस भाले असतील रोज
 शुक्र-वारी रात्री मी व माही बायको आनी दोन पोर असे घरात निजलो असता दोन
 प्रहर रात्रीचे सुमारास माझा बायकोन मला जाग केल, आन म्हणू लागली की, घरात
 भांडे वाजत असून मानसाचा चाहाळ येते। तेव्हा उठा। त्या-वरून मी उठलो आनी
 भीती-कडे पाहिले त मला भोक दिसल। त्या-वरून खास वाटल की, कोनी-तरी
 घर फोडून आत शिरल आहे। घरात दिवा नव्हता। माझा आथरुना-खाले आक-
 पेटी वृत्ती, ती लगेच काढून पेटवली। इतक्यात हाच आरोपी भीतीस पाडलेल्या
 भोका-जवळ जाऊ लागला। त्याच्या-वर माही नजर गेल्या-बराबर म्या त्यास
 पकडल। आनि त्याचा हात धरून त्यास म्हनालो की, अरे चोरा कोठ जात।
 त्या-वरून त्याची व माही भोंबाभोंबी बरीच झाली। मी घरातून कलमाई भाला
 केला। त्या-वरून घराचे शेजारी लोक सिताराम व इठोबा हे आले। इतक्यात
 माझा बायकोन दिवा लावला आनी घरातली साखळी काढली। व सदरहू दसम
 आत आले। मग मला भल्ल जोर आल। सदरहू आरोपी-जवळ घराच्या-जवळ
 पाहिल त पाच खन निघाले। ते खन तीन रुपये किमतीचे आहेत। ते माहे
 आहेत। माझा बायकोच्या गाठोद्यात वृत्ते। ते गाठोड जात्या-जवळच्या उतरंडी-
 जवळ वृत्त। या-शिवाय दुसरा माल गेला नाही ॥

आम्ही तिघान त्याचे हात बांधले। आनी लगेच पाटला-कडे घेऊन गेलो।
 आनी झालेली इकीकत पाटलास सांगितली। त्या-वरून पाटलान चवकीदार
 आनी माहार याहिच्या ताब्यात आरोपीला देह। आनी प्रातःकाळी पोलीस
 ठेसन बारासीटाकळी या-कडे पाठवल। आरोपी कोनत्या गावाचा आहे, त्याच
 नाव काय, हे मला ठाऊक नाही। कारण तो आमच्या गावाचा नाही। दिवा

लावल्या-करता म्या आक-पेटीची काडी वडली दूतक्यात आरोपी भोका-जवळ
 दिसला त्या-मुळे माझ्या-कडून दिवा लावता आला नाही। पाडलेल्या भोकातून
 मनुष्य अडचनीन जाऊ यऊ सकत। कोरंटात असलेला खिळा ज्ञान भीतीस
 भोक पाडल तो मला भोका-जवळच्या न्हाणीत सापडला ॥

[No. 51.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

TRANSLITERATION AND TRANSLATION.

Rām-jī, vallad Sōnā-jī, dzāt māli, umbar varsa pañchēchālīs;
Rām-jī, son-of Sōnā-jī, caste māli (gardener), age years forty-five;
 vasti Sōmthhān. Pratidnyē-var kaḷavitō kī, ādz^mmās (sumār)
residence Somthan. Solemn-affirmation-on I-inform that, about (about)
 pandh^{rā} divas dzhālē as^{tī}l, rōdz Śukkar-vārī rātrī mī va māhī
fifteen days become might-have, day on-Friday at-night I and my
 bāy^{kō} ānī dōn pōra asē gharāt nidz^{lō} as^{tā} dōn prahar
wife and two children these in-the-house sleeping being two quarters
 rātrī-chē sumārīs māhyā bāy^{kō}-na ma-lā dzūga kēla, ān mhanū
night-of at-about my wife-by me-to awakening was-made, and to-say
 lāg^{li} kī, 'gharāt bhāṇḍō vādzat asūn mām^{sā}-tsā tsāhāl
she-began that, 'in-the-house pots sounding having-been man-of noise
 yētē. Tēvhā uṭhā.' Tyā-varūn mī uṭh^{lō} ānī bhīti-kaḍē pāhīlē,
comes. Therefore get-up.' Thereupon I got-up and the-wall-towards it-was-seen,
 ta ma-lā bhōk dis^{la}. Tyā-varūn khās vāṭ^{la} kī kōnī-tārī
then me-to a-hole appeared. Thereupon certainly it-appeared that some-one
 ghar phōḍlūn āt śir^{la} āhō. Gharāt divā navh^{tā}. Māhyā
house having-broken in entered is. In-the-house lamp not-was. My
 āth^{runā}-khālē āk-pēṭī vhatī tī lagē-ts kād^{hūn} pēṭiv^{li}.
bed-beneath a-match-box was that at-once having-taken-out was-lighted.
 It^{kyāt} hā-ts ārōpī bhītis pād^{lō}lyā bhōkā-dzavaḷ dzāñ
In-the-meantime this-very accused in-the-wall made hole-near to-go
 lāg^{lā}. Tyā-chyā-var māhī nadzar gōlyā-barābar myā tyās pakad^{la}.
began. Him-of-on my sight went-just-as-soon by-me to-him it-was-caught.
 Ānī tyā-tsā hāt dharūn tyās mhanālō kī, 'arē tsōrā, kōṭha
And him-of hand having-held to-him I-said that, 'Ah thief, where
 dzāta?' Tyā-varūn tyā-chī va māhī dzhōmbā-dzhōmbī bari-ts dzhālī.
do-you-go?' That-upon him-of and my struggling considerable became.
 Mi gharātūn kal^{mā}-i bhallā kēlā. Tyā-varūn gharā-chē
(By-)me house-in-from noise-also great was-made. Thereupon the-house-of

śēdzārī lōk Sitārām va Iṭhōbā hē ālē. It'kyāt
neighbouring people Sitārām and Viṭhōbā these came. In-the-meantime
 māhyā bāy'kō-na divā lāv'lā, ānī gharāt'li sāk'h'li kāhād'li.
my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out.
 Va sadar'hū isam āt ālē. Mag ma-lā bhalla dzōr āla. Sadar'hū
And the-said persons in came. Then me-to great force came. The-said
 ārōpi-dzavaḷ gharū-chyā-dzavaḷ pāhila ta pāts khan nighālē. Tē
accused-near the-house-of-near it-was-seen then five bodices were-found. Those
 khan tin rupayē kim'ti-chē āhēt. Tē mālē āhēt. Māhyā bāy'kō-chyā
clothes three rupees worth-of are. Those mine are. My wife-of
 gāthōdyāt vhatē. Tē gāthōda dzātyā-dzavaḷ-chyā ut'randī-dzavaḷ vhata.
in-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was.
 Yā śivāy dus'rā māl gēlā nāhī.
This besides other property went not.

Ānhi tighā-na tyā-chē hāt bāndh'lē. Ānī lagō-ts Pāt'lā-kaḍē ghēūn
Us three-by his hands were-tied. And at-once the-Patel-to having-taken
 gēlō. Ānī dzhalēli hakikat Pāt'lās sāngit'li. Tyā-varūn Pāt'lā-na
we-went. And happened account to-the-Patel was-told. There-upon the-Patel-by
 tsav'kīdār ānī mālār yāhī-chyā tāhyāt ārōpi-lā dēlla. Ānī
the-Chankidar and a-Mahar these-of in-charge the-accused-to was-given. And
 prātaḥkāḷī pōlis ṭhēsan Bār'sitāk'li yā-kaḍē pāthav'la. Ārōpi kōn'tyā
in-the-morning police station Barsi-Takli this-to was-sent. The-accused what
 gāvā-tsā ālē, tyā-tsa nāv kāy, hē ma-lā ṭhāūk nāhī. Kāran tō ān-chyā
village-of is, him-of name what, this me-to known is-not. Because he us-of
 gāvā-tsā nāhī. Divā lāv'nyā-kar'tā myā āk-pēṭi-chī kāḍī vahad'li,
village-of is-not. Lamp to-light-in-order by-me match-box-of a-stick was-rubbed,
 it'kyāt ārōpi bhōkā-dzavaḷ diś'lā, tyā-mulē māhyā-kaḍūn
in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by
 divā lāv'tā ālā nāhī. Pād'lēlyā bhōkātūn manusy ad'tsanī-na dzāū
lamp to-light came not. Bored the-hole-through a-man difficultly-with to-go
 yaū sak'ta. Kōr'tāt as'lēlā khilā jyā-na bhītis bhōk pād'la tō
to-come is-able. In-the-court been the-spike which-by in-the-wall a-hole was-made that
 ma-lā bhōkā-dzavaḷ-chyā nhānīt sāpad'lā.
me-to the-hole-of-near in-the-bath-room was-found.

FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀLĪ CASTE, AGED
 FORTY-FIVE, A RESIDENT OF SOMTHAN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife
 and two children were sleeping in the house. At midnight my wife roused me and said,

'there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ah, thief! where do you go?' Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sitārām and Viṭhōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.

The dialect of the Kuṇ'bi is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral *t* is, however, pronounced as a *y*; thus, *kāy*, famine; *yīy*, time. *Avā* usually becomes *ō*; thus, *āzōy*, *āzōl*, and *āzaraḍ*, near. The writing of *ḍ* in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in *lē*; thus, *mān'sā-lē*, to a man. The masculine and neuter genders are sometimes confounded; thus, *jē hisā*, which part; *ḍak'ra khāt chatō*, the swine were eating. In all essential points, however, the so-called Kuṇ'bi closely agrees with the usual Marāṭhī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 52.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀPI (KUṆ'BI) DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर व्हते । त्यामंधला एक लाहना बापाले
म्हने, बावा, जे जिनगीचा हिसा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून
देला । मंग थोड्या दिसान लाहना पोर भाडून पैसा जमा करून लाम मुलकान
गेल्या, अन तथी उधयेपनान राहून आपला पैसा गमावून देला । मंग त्यान
अवघ खरचल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद
भाला । तका तो त्या मुलकातल्या एका मानसा-जोड जाऊन राहेला । त्यान
तर त्याले डुकर चायाले आपल्या वावरात धाडल । तका डुकर जे टप्प खात
व्हते त्याच्या-वर त्यान आपल पोटा भरव अस त्याले वाटल । आनि त्याले कोन
काड देल नाही । मंग तो शुदी-वर येऊन म्हने । माझ्या बापाच्या किती साल-
दाराले पोटा-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माझ्या
बापा-कड जाईल आखीन त्याले म्हनील, अरे बावा, म्या देवाच्या कड्या बाहीर
व तुझ्या सामने पाप केल हाये, या-पुढे तुह पोरग म्हन्याले मले बर लागत
नाही । तुझ्या एका सालदारा-वानी मले ठिव । मंग तो उठून आपल्या
बापा-जोय गेला ॥

[No. 52.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHADI (KUNBI) DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mān'sā-lē dōn pōr vhatē. Tyā-mandh'lā ēk lāhyanā bāpā-lē
Certain a man-to two sons were. Them-among one younger father-to
 mhanē, 'bāvā, jē jin'gi-tsā hisā ma-lē yēil tō dē.' Maṅg tyā-na
said, 'father, which property-of share me-to will-come that give.' Then him-by
 tyā-lē paisā vātūn dēlā. Maṅg thōdyā disā-na lāhyanā pōr
him-to money having-divided was-given. Then a-few days-in the-younger son
 dzhādūn paisā dzamā-karūn lām mul'kā-na gēlā, an tathī udh'yēpanā-na
altogether wealth having-collected far a-country-to went, and there riotousness-with
 rāhūn āp'lā paisā gamāvūn dēlā; maṅg tyā-na av'gha
having-lived his-own wealth having-wasted was-given; then him-by all
 kharats'lyā-var tyā mul'kāt kāy paḍ'lā; tyā-muyē tō khāyā-lē
having-been-spent-upon that into-country famine fell; therefore he to-eat
 mōtād dzhālā. Tavhā tō tyā mul'kāt'lyā ēkā mān'sā-dzōd dzāūn rāhēlā.
needy became. Then he that country-in-of one man-near having-gone lived.
 Tyā-na tar tyā-lē ḍuk'ra tsāryā-lē āp'lyā vāv'rāt dhād'la. Tavhā ḍuk'ra
Him-by then him-to swine to-feed his-own into-field it-was-sent. Then swine
 jē ṭapra khāt vhatē tyā-ohyā-var tyā-na āp'la pōṭ bharāva asa
what husks eating were of-that-upon him-by his-own belly should-be-filled so
 tyā-lē vāt'la; āni tyā-lē kōna kāi dēla nāhi. Maṅg
him-to it-appeared; and him-to by-anyone anything was-given not. Then
 tō ṣudī-var yēūn mhanē, 'māhyā bāpā-ohyā kitī sāl'dārā-lē
he senses-on having-come said, 'my father-of how-many servants-to
 pōṭ-bhar bhūkar bhēṭtē, āni mi upāsī mar'tō. Mi uṭhūn māhyā
belly-full bread is-obtained, and I hungry die. I having-arisen my
 bāpā-kadē dzāil ākhin tyā-lē mhanīl, "arē bāvā, myā Dēvā-ohyā kahyā
father-to will-go and him-to will-say, "O father, by-me God-of word
 bāhir va tuhyā sām'nē pāp kēla hāyē, yā-pudhē tuha pōr'ga mhanā-lē
against and thee-of before sin done is, hereafter thy son to-be-called
 ma-lē bara lāgat nāhi; tuhyā ēkā sāl'dārā-vāni ma-lē ṭhiv.'" Maṅg tō
me-to well appearing is-not; of-thee one servant-like me-to keep.'" Then he
 uṭhūn āp'lyā bāpā-dzōy gēlā.
having-risen his-own father-near went.

To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāṭhī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called *Ghāṭā var-chi Varhāḍi*, in the south, and the *Ghāṭā khāl-chi Varhāḍi*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kun'bis in Melkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *l* as *y* and the use of the dative suffix *lē*. Thus, *ḍōyā*, an eye; *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ava* and *avi*; thus, *ḍzoy* and *ḍzavay*, near; *jin'gi uḍōli*, his property was squandered.

[No. 53.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (KUN'BĪ) DIALECT.

(DISTRICT BULDANA.)

कोन्या एका मानसाले दोन लेक होते । त्यातुन लाह्याना बापाले म्हने की, आरे बाबा, माझा हिशाची जीनगानी मले दे । म्हण बापान आपली जीनगी दोघा मंधी वाटुन देली । थोड्या दीसानी लाह्याना पोरगा आपली समदी जीनगी घेउन देशा-वर गेला । व तठी त्यान चैनी-मंधी समदी जीनगी उडोली । त्याचा समदा पैसा खर्च झाल्या-वर त्या देशा-मंधी मोठा काय पडला । म्हण त्याले फार अडचन पडली । मग तो एका गीरस्ताचे घरी जाउन राहिला । त्या गीरस्तानें त्याले त्याचे वावरात डुकर राख्याले ठीवले । तठी त्या मानसानें डुकरान खाउन टाकेल कोड्या-वर खुशीन पोट भरल असत । पण त्याले ते-बी कोन देल नाहीं । या-कारता त्याचे डोये उघडले ॥

Kōnyā ēkā mān'sā-lē dōna lēka hōtē. Tyātun lāhyanā bāpā-lē
Certain a man-to two sons were. Them-in-from the-younger the-father-to
 mhanē kī, 'ārē bābā, māhyā hiśā-chi jin'gāni ma-lē dē.' Mhun
said that, 'O father, my share-of property me-to give.' Therefore
 bāpā-na āp'li jin'gi dōghā-mandhi vātun dēli. Thōḍyā
the-father-by his-own property both-among having-divided was-given. A-few
 disā-ni lāhyanā pōr'gā āp'li sam'di jin'gi ghēūn dēsā-var gēlā.
days-after the-younger son his-own all property having-taken a-country-to went.

Va taṭhī tyā-na chainī-mandhī sam'dī jin'gī udōli. Tyā-tsā sam'dā
And there him-by merry-making-in all property was-squandered. His all
 paisā kharts dzhālyā-var tyā dēsā-mandhī mōṭhā kāy paḍ'lā. Mhun
money spent having-become-on that country-into great famine fell. Therefore
 tyā-lē phār aḍ'tsan paḍ'li. Maṅg tō ēkā girastā-chē ghari dzaun
him-to great difficulty fell. Then he one householder-of in-house having-gone
 rāhilā. Tyā girastā-nē tyā-lē tyā-chē vāv'rāt ḍukkar rākhyā-lē ṭhiv'la.
lived. That householder-by him-to his into-field swine to-keep it-was-placed.
 Taṭhī tyā mān'sā-nē ḍuk'rā-na khāun ṭākēla kōṇḍyā-var khuṣī-na
There that man-by the-swine-by having-eaten thrown husks-upon gladness-with
 pōṭ bhar'la as'ta. Pan tyā-lē tē bī kōna dēla nāhī.
belly filled would-have-been. But him-to that too by-anyone was-given not.
 Yā-kar'tā tyā-chē ḍōyē ughaḍ'lē.
This-for his eyes opened.

Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī. The inhabitants maintain that their dialect is much purer than the so-called Varhādī. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as *mī āhō*, I am; *mī māhyā bāpā-kaḍa dzāl*, I will go to my father and so forth. The suffix of the dative, on the other hand, is *lā* as in the Dekhan.

[No. 54.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT BASIM.)

कोनी एका मानसाला दोन पोर होते । त्यातल लहान पोरग बापाला म्हनाल बाबा, मला जिनगीचा जो हिस्सा यायचा तो दे । मग त्यान त्यास जिनगी वाटून दिली । मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून मुलखावर गेल । तेथ उधळमावंद्या करून सर्व खर्ची उडून टाकली । सगळी जमा खर्चिल्या-वर त्या देशाँ-मधेँ मोठा दुकळ पडला । त्या-मुळ त्याला मोठी तंगी भाली । तेव्हा तो त्या देशाँतल्या एका मानसा-जवळ चाकरी राहिला । त्यान त्याला डुक चारायला वावराँत पाठवल । तेव्हा डुक जी टरफल खाऊन राहत ती टरफल खाऊन राहव आस त्याला वाटल । आनी त्याला कोन्ही काँहीँ देल नाहीं । मग डोळे उघडल्या-वर त्यान म्हनल कीँ, माझ्या बापाच्या घरीँ रोजदारास भरपूर भाकर मिळते, मीँ तर भुकन मरतोँ । मीँ माझ्या बापा-कड उठून जाईल, आनी म्हनीन कीँ बाबा, मीँ देवाच्या उलट आनी तुझ्या समोर पाप केल । आताँ-पसून तुह पोरग म्हनायला लायक नाहीं । मला एका रोजदारा-सारख ठेव ॥

[No. 54.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHĪ.

VARHĀDĪ DIALECT.

(DISTRICT BASIM.)

TRANSLITERATION AND TRANSLATION.

Kōni ēkā mān'sā-lā dōn pōr hōtē. Tyāt'la lahān pōr'ga
Certain one man-to two sons were. Them-among the-younger son
 bāpā-lā mhanāla, 'bābā, ma-lā jin'gī-tsā dzō hissā yāy-tsā tō dē.
father-to said, 'father, me-to property-of what share to-come that give.'
 Mag tyā-na tyās jin'gī vātūn dēli. Mag thōdyā disā-nī
Then him-by to-him property having-divided was-given. Then a-few in-days
 dhāk'ta pōr'ga sarv jin'gī dzamā karūn mul'khā-var gēla. Tētha
the-younger son all property together having-made a-country-to went. There
 udha|-māvandyā karūn sarv kharchī uḍūn tāk'li. Sag'li
extravagance having-made all provision having-squandered was-thrown. All
 dzamā kharchilyā-var tyā dēsā-madhē mōṭhā dukal pad'lā. Tyā-muḷa tyā-lā
wealth being-spent-on that country-into great famine fell. Therefore him-to
 mōṭhī taṅgi dzhāli. Tēvhā tō tyā dēsāt'lyā ēkā mān'sā-dzavaḷ tsāk'ri
great difficulty became. Then he that country-in-from one man-near in-service
 rāhilā. Tyā-na tyā-lā ḍukra tsārāy-lā vāv'rāt pāṭhav'la. Tēvhā ḍukra
lived. Him-by him-to swine to-feed into-field it-was-sent. Then the-swine
 ji ṭar'phala khāūn rāhat ti ṭar'phala khāūn rāh'va
which husks having-eaten lived that husks having-eaten it-should-be-lived
 āsa tyā-lā vāṭ'la. Āni tyā-lā kōnhī kāh'ī dēla nāh'ī.
so him-to it-appeared. And him-to by-anybody anything was-given not.
 Mag dōlē ughaḍ'lyā-var tyā-na mhan'la kī, 'māhyā bāpā-chyā
Then eyes having-been-opened-upon him-by it-was-said that 'my father-of
 gharī rōdz'dārās bhar-pūr bhākar mī'tē. Mī tar bhuka-na mar'tō. Mī
at-house to-servants sufficient bread is-got. I then hunger-with die. I
 māhyā bāpā-kaḍa uṭhūn dzāil, āni mhanin kī, "bābā, mī Dēvā-chyā
my father-to having-risen will-go, and will-say that, "father, by-me God-of
 ulaṭ āni tuhyā samōr pāp kēla. Ātā-pasūn tuha pōr'ga mhanāy-lā
against and of-thee before sin is-made. Now-from thy son to-be-called
 lāyak nāh'ī. Ma-lā ēkā rōdz'dārā-sār'kha ṭhēv."
worthy am-not. Me-to one servant-like place."

To the east of Basim lies the district of Wun. The principal language of the district is Varhāḍī. In the south it meets with Telugu and Gōṇḍī, but these languages do not appear to have influenced the current Marāṭhī of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हने, बाबा माझा हिश्याचा माल मला देजन टाक। तेव्हां त्यान आपल्या जिनगीच्या दोघा पोरॉत वाटल्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान चहूल बाजॉत आपला सर्व पैसा उडवला। जेव्हां जवळची बाकी सर्व झाली, तेव्हां त्या देशांत मोठा दुकळ पडला। व त्याला खाया पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरीं जाउन त्याच्या जवळ राहिला। तेव्हां त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या येळी डुकर जे भुस खात होते ते भुस खाउन पोटा भरल्यास तो राजी झाला। पन ते भुस ही त्यास कोनी दयेना। अस झाल तेव्हां मग त्याचे डोळे उघडले। मग त्यान म्हटल कीं माझा बापाच्या घरी बहु सालकरी आहेत। त्याहीला पोटा-पेक्षा ज्यास्त भाकर मिळते, अन मी येथ भुकीन मरतो। तर मी आता उठून बापा-कडे जातो व त्यास म्हनतो। बाबा, मी तुहा व देवाचा अपराधी आहे। या उपर मी तुहा पोरग कथ अस म्हनाव हे बरोबर न कथ। म्हनून तूं मला आपला सालकरी कर। अस बोलून तो उठला अन आपल्या बापा-कडे आला। पन तो दूर अंतरा-वर होता तेव्हांच बापान त्यास पाहिल व त्याला कीव आली। म्हनून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला। मग पोरग म्हने, बाबा, मी देवाचा व तुहा अपराधी आहे। व तुहा पोरग म्हनवून घेन्यास मी आता लायक नाहीं। पन बापान आपल्या गळ्यास सांगितल कीं चांगले पांघुरन आनून यास द्या व याच्या बोटांत मुदो घाला अन याच्या पायांत जोडा

घाला । आज आपन खाजन पिजन चंगळ करूँ, काकुन कीं हेँ माह लेकळूँ मेल
कृत पन ते पुनः जित भाल । ते हरपल होत पन आज फिरन भेटल । मग ते चंगळ
करूँ लागले ॥

त्या येळी त्याच मोठ पोरग वावरांत होत । ते-ही घरीं येऊँ लागल, तेव्हाँ त्यास
नाचन व गान ऐकूँ येऊँ लागल । तेव्हाँ त्यान एका गड्यास हाक मारून पुसल,
काँ रे, आज हे काय व्हय । तेव्हाँ त्यान सांगितल कीं, तुहा भाज आला व तो खुशा-
लीन आला म्हनून तुहा बाप त्यास पाव्हनचार करत्ये । तेव्हाँ त्याची मर्जी बिघडली,
मग तो घरांत काड्यास जाते । म्हनून त्याचा बाप बाहेर येउन त्याची खुशामत करूँ
लागला । तेव्हाँ ते पोरग म्हने, पाछ बाबा दूतके साल म्या तुही चाकरी केली
तुहा हुकूम म्या कधीं मोडला नाहीं । दूतक असून माझ्या गड्या बरोबर मजा कर-
न्यास तुवा मज बकस्याचें पिलूँ ही कधीं देल नाहीं । पन रांडबार्जीत तुही सर्व जिनगी
बुडवून टाकनारा हा तुहा लेक आला तेव्हाँ तुवा त्यास पाव्हनचार केला । तेव्हाँ
त्यान त्यास म्हटल—पोरा तूँ अक्षयी माझ्या जवळ राहत व जे काय माझ्या जवळ आहे,
ते सर्व तुह आहे । हा तुहा मेलेला भाज पुनः उठला, भेटायचा नाहीं तो पुनः
भेटला, म्हनून आपनास कौतुक व्हाव व आपन आनंद कराव हे बेस आहे ॥

[No. 55.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

TRANSLITERATION AND TRANSLATION.

Ēkā mām'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga bāpās
One to-a-man two sons were. Them-among the-younger son to-the-father
 mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn tāk.' Tēvhā
said, 'father, my share-of property me-to having-given throw.' Then
 tyā-na āp'lyā jin'gī-chyā dōghā pōrāt vāt'nyā kēlyā. Puḍha
him-by his-own the-property-of both between-sons divisions were-made. Then
 thōdyā-ts div'sāt lahānyā pōrā-na āp'li sarv jin'gī sāvad'li.
a-few in-days the-younger son-by his-own all property was-gathered-together.
 Mag tō dus'ryā mul'khāt phir'nyās gēlā. Tētha tyā-na tsahūl-hājīt
Then he another into-country to-journey went. There him-by in-riotous-living
 āp'lā sarv paisā udav'lā. Jēvhā dzavaḷ-chī bākī sarv dzhālī,
his-own all money was-squandered. When near-of remainder all became,
 tēvhā tyā dōsāt mōthā dukal pad'lā; va tyā-lā khāyā piyā-chī
then that into-country mighty famine fell; and him-to eating drinking-of
 vān pad'li. Mag tō tyā mul'khātil ēkā bhalyā mām'sū-chyā gharī
want fell. Then he that country-in-being one noble man-of to-house
 dzāūn tyā-chyā-dzavaḷ rāhilā. Tēvhā tyā-nā tyās āp'lyā vāv'rāt dukar
having-gone him-of-near lived. Then him-by him his-own into-field the-swine
 rāk'h'nyās dhād'la. Tyā yēli dukar jē bhus khāt hōtē tē
to-tend it-was-sent. That at-time the-swine what chaff eating were that
 bhus khāūn pōt bhar'nyās tō rāji dzhālā. Pan tē bhus hī
chaff having-eaten belly to-fill he willing became. But that chaff even
 tyās kōnī dēyē-nā. Asa dzhāla tēvhā mag tyā-chē dōlē ughad'lē.
to-him anybody would-not-give. Such became then after him-of eyes opened.
 Mag tyā-na mhaṭ'la kī, 'māhyā bāpā-chyā ghari bahu sāl-kari
Then him-by it-was-said that, 'my father-of in-house many hired-servants
 āhēt. Tyāhi-lā pōtā-pēkshā jyāst bhākar mī'tē, an mī yētha bhukē-na
are. Them-to belly-than more bread is-got, and I here hunger-with
 martō; tar mī ātā uṭhūn bāpā-kadē dzātō, va tyās
die; then I now having-risen father-to go, and to-him
 mhan'tō, "bābā, mī tuhā va Dēvā-tsā ap'rādhi āhē; yā
I-say, "father, I thy and God-of offender am; this

upar mi tuha pōr^{ga} vhaya asa mhanāva hē barōbar na
 upon I thy son am so it-should-be-said this proper not
 vhaya. Mhanūn tū ma-lā āp^{lā} sāl-karī kar.” Asa-
 is. Therefore you me-to thy-own hired-servant make.” Thus
 bōlūn tō ūth^{lā}; an āp^{lā} bāpā-kadē ālā. Pan tō dūr
 having-spoken he arose; and his-own father-to came. But he far
 ant^{rū}-var hōtā tēvhā-ts bāpā-na tyās pāhyala, va tyā-lā
 distance-on was then-even the-father-by to-him it-was-seen, and him-to
 kīv āli. Mhanūn tō dhāv^{lā} va pōrū-chyā galyās
 compassion came. Therefore he ran and the-son-of to-the-neck
 miṭhī mārūn tyā-na tyā-tsā mukā ghēt^{lā}. Mag
 embracing having-struck him-by him-of a-kiss was-taken. Then
 pōr^{ga} mhanē, ‘bābā, mi Dēvā-tsā va tuhā ap^{rā}dhi ahē,
 the-son said, ‘father, I God-of and thy offender am,
 va tuha pōr^{ga} mhan^{vūn} ghēnyās mi ātā layak nāhī.’ Pan
 and thy son having-called-myself to-take I now worthy am-not.’ But
 bāpā-na āp^{lā} gadyās sāngit^{lā} kī, ‘tsāng^{lō} pānghurana
 the-father-by his-own to-servants it-was-told that, ‘good robes
 ānūn yās dyā, va yā-chyā bōtāt mudi ghālā, an yā-chyā
 having-brought to-this-one give, and this-of on-a-finger a-ring put, and this-of
 pāyāt dzōdā ghālā. Ādz āpan khāūn piūn tsāngal
 on-feet a-shoe put. Today we having-eaten having-drunk merry
 karū; kā-vhun kī, hē māha lēk^{rū} mēla vhata, pan tē
 shall-make; because that, this my child dead was, but it
 punah jita dzhālā; tē harap^{lā} hōtā, pan ādz phiran bhēt^{lā}. Mag
 again alive became; it lost was, but today again was-met.’ Then
 tē tsāngal karū lāg^{lā}.
 they merry to-make began.

Tyā yēli tyā-tsā mōṭha pōr^{ga} vāv^{rāt} hōtā. Tē hi gharī yēū
 That at-time him-of eldest son in-field was. He too to-house to-come
 lāg^{lā}, tēvhā tyās nātsan va gān aikū yēū lāg^{lā}. Tēvhā tyā-na
 began, then to-him dancing and singing to-hear to-come began. Then him-by
 ēkā gadyās hāk mārūn pus^{lā}, ‘kā-rē, ādz
 one to-servant a-call having-struck it-was-asked, ‘what-O, today
 hē kāy vhay?’ Tēvhā tyā-na sāngit^{lā} kī, ‘tuhā bhātu
 this what is?’ Then him-by it-was-told that, ‘thy brother
 ālā, va tō khuśālī-na ālā, mhanūn tuhā bāp tyās
 came, and he safety-with came, therefore thy father to-him
 pāvhan^{tsār} kar^{tyē}. Tēvhā tyā-chi marji bighad^{lā}. Mag tō
 hospitality is-making.’ Then him-of temper was-spoiled. Then he
 gharāt kāhyās dzātē? Mhanūn tyā-tsā bāp bāhēr yēūn
 into-house what-for goes? Therefore him-of father out having-come

tyā-chi khuśāmat karū lāg'lā. Tēvhā tē pōr'ga mhanē,
him-of flattery to-make began. Then that son said,
 'pāhya, bābā, it'kē sāl myā tuhī tsāk'ri kēlī; tuhā
'see, father, so-many years by-me thy service was-done; thy
 hukūm myā kadhī mōd'lā nāhī; it'ka asūn māhyā gadyā-
order by-me ever was-broken not; so-much having-been my friends-
 barōbar madzā kar'nyās tuvā madz bak'ryā-chē pilī hī kahī
with merriment to-make by-thee to-me a-goat-of young-one even ever
 dēlla nāhī. Pan rāṇḍ'bājīt tuhī sarv jin'gī buḍ'vūn tāk'nārā
was-given not. But in-wenching thy all property having-drowned throuer
 hā tuhā lēk ālā tēvhā tuvā tyās pāvhan'tsār kēlā.' Tēvhā
this thy son came then by-thee to-him hospitality was-made.' Then
 tyā-na tyās mhaṭ'la, 'pōrā, tū akshayi māhyā-dzava! rāhat, va
him-by to-him it-was-said, 'son, thou always of-me-near art-living, and
 jē-kāy māhyā dzava! āhē tē sarv tuha āhē. Hā tuhā mēlēlā bhāu
whatever of-me near is that all thine is. This thy dead brother
 punaḥ uṭh'lā; bhēṭāy-tsā nāhī, tō punaḥ bhēṭ'lā, mhanūn āp'nās kautuk
again arose; to-be-met not, he again was-met, therefore to-us delight
 vāva va āpan ānand karāva, hē bēs āhē.'
should-be and by-us joy should-be-made, this good is.'

Marāṭhi is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhāḍi is spoken all over the district. Two smaller dialects, *Dzhārpī* and *Kōshṭi* will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix *lā* in *ma-lā*, to me, etc.

[No. 56.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT ELLICHPUR.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हणे,
बाबा, माझा हिश्याचा मालं मला देऊन टाक। तेव्हां त्यान आपल्या जिनगीच्या
दोघा पोरांत वाटल्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली
सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान
चहूलबार्जीत आपला सर्व पैसा उडवला। जेव्हां जवळची बाकी सर्व झाली तेव्हां
त्या देशांत मोठा दुकळ पडला। व त्याला खाया-पियाची वान पडली। मग तो
त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या-जवळ राहिला। तेव्हां
त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या-येव्हीं डुकर जे भुस खात
होते ते भुस खाऊन पोट भरल्यास तो राजी झाला। पण ते भुस ही त्यास कोणी
देयेना। अस झाल तेव्हां मग त्याचे डोळे उघडले। मग त्यान म्हणल कीं, माझा
बापाच्या घरी बहु सालकरी आहेत, त्याहिला पोटा-पेचां जास्त भाकर मिळते,
अन मो येथ भुकेन मरतो ॥

[No. 56.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHĀPI DIALECT.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ēkā mām'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga
A-certain to-man two sons were. Them-in-from the-younger son
 bāpās mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn
to-father said, 'father, my share-of property me-to having-given
 tāk.' Tēvhā tyā-na āp'lyā jin'gi-chyā dōghā pōrāt vāt'nyā
make-over.' Then him-by his-own property-of two among-sons divisions
 kēlyā. Puḍha thōdyā-ts div'sāt lahānyā pōrā-na āp'li sarv jin'gi
were-made. Then a-few-only in-days the-younger son-by his-own all property
 sāvaḍ'li. Mag tō dus'ryā mul'khāt phir'nyās gēlā. Tētha tyā-na
was-collected. Then he another into-country to-journey went. There him-by
 tsahūl-bājīt āp'lā sarv paisā ṇḍav'lā. Jēvhā dzavaḷ-chi
in-riotous-living his-own all money was-squandered. When near-being
 bāki sarv dzhālī tēvhā tyā dēsāt mōthā dukal paḍ'lā; va
remainder all was-over then that into-country great famine fell; and
 tyā-lā khāyā-piyā-chi vān paḍ'li. Mag tō tyā mul'khāt
him-to eating-and-drinking-of difficulty fell. Then he that country-in-from
 ēkā bhalyā mām'sā-chyā ghari dzāūn tyā-chyā-dzavaḷ rāhilā. Tēvhā
one well-to-do man-of to-house having-gone him-of-near lived. Then
 tyā-na tyās āp'lyā vāv'rāt dukar rākh'nyās dhāḍ'lā. Tyā-yēḷī dukar
him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time swine
 jō bhus khāt hōtē tē bhus khāūn pōt bhar'nyās tō rāji dzhālā.
what chaff eating were that chaff having-eaten belly to-fill he ready became.
 Pan tē bhus-hī tyās kōnī dēyē-nā. Asa dzhālā tēvhā mag
But that chaff-even to-him anyone would-not-give. Such became then after
 tyā-chē dōlē ughaḍ'lē. Mag tyā-na mhaṭ'la kī, 'māhyā bāpā-chyā ghari
him-of eyes opened. Then him-by it-was-said that, 'my father-of in-house
 bahu sāl-kari āhēt, tyāhi-lā pōṭā-pēkshā jāst bhākar miḷ'tō, an mi yētha
many servants are, them-to belly-than more bread is-got, and I here
 bhukē-na mar'tō.
hunger-with die.'

Varhāḍī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms *nabhatē*, for *navhatē*, was not; *mhat^ala*, for *mhat^ala*, it was said; and *tithas*, there.

[No. 57.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT BETUL.)

एका मानसाले दोन पोर होते। त्यातल्या लाहण्या पोरान बापाले म्हतल कीं, दादा माभा हिस्सा करून दे। तेव्हा त्यान दोघा पोरानले बरोबर हिस्सा देला। थोड्यास्याच दिवसा लाहन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकांत गेला। तीथी जाऊन त्या पोरान बदफैली करून आपल सार धन बुडवल। जेव्हा त्यान सार धन उडवल, तेव्हा त्या मुलुकांत मोठा कार पडला। तेव्हा तो मोठा गरीब भाला। मग तो जाऊन तीथस येका किरसानाचे घरी राहिला। त्यान त्याले आपल्या वावरांत डुकर चारायले धाडल। तेव्हा त्यान त्याच सेंगान आपल पोटा भरल, ज्याले कि डुकर खात होते। आणखिन त्याले कोन्ही काही भी देत नभते ॥

[No. 57.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VARHĀḌI DIALECT.

(DISTRICT BETUL.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān'sā-lē dōn pōr hōtē. Tyāt'lyā lāh'nyā pōrā-na bāpā-lē
One man-to two sons were. Them-in-from the-younger son-by father-to
 mhat'la kī, 'dādā, mādzhā hissā karūn dē.' Tavhā tyā-na dōghā
it-was-said that, 'father, my share having-made give.' Then him-by both
 pōrāi-lē barōbar hissā dēllā. Thōdyāsyā-ts div'sā lāh'na pōr'ga āp'la hissā
sons-to equal share was-given. A-few-only in-days the-younger son his-own share
 ghēun dus'ryā mulukāt gēlā. Tithī dzāun tyā pōrā-na bad-phaili
having-taken another into-country went. There having-gone that son-by debauchery
 karūn āp'la sāra dhan budav'la. Jēvhā tyā-na sāra dhan
having-made his-own all wealth was-caused-to-be-drowned. When him-by all wealth
 udav'la, tēvhā tyā mulukāt mōthā kār pad'la; tēvhā tō mōthā
was-squandered, then that into-country mighty famine fell; then he very
 garib dzhālā. Mag tō dzāun tithas yēkā kir'sānā-chē gharī rūhilā. Tyā-na
poor became. Then he having-gone there one cultivator-of in-the-house lived. Him-by
 tyā-lē āp'lyā vāv'rāt dukar tsārāy-lē dhād'la. Tavhā tyā-na tyā-ts
him-to his-own into-field the-swine to-feed it-was-sent. Then him-by that-very
 sēngā-na āp'la pōt bhar'la, jyā-lē ki dukar khāt hōtē; āṅ'khin tyā-le
husks-with his-own belly was-filled, which that the-swine eating were; and him-to
 kōnhī kāhī bhī dēt nabhatē.
anybody anything even giving was-not.

The Marāṭhī spoken in the rest of the Central Provinces is usually called Nāgpuri, from the head-quarter of the Marāṭhā kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpuri country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhāḍi; (2) Dakh'ni; (3) Kōṅkaṇi; (4) Dhan'gari; (5) Kēwaṭi; (6) Kōshṭi; (7) Kumbhāri, and (8) Māhāri; but in each case the number is reported to be extremely small, and not worth counting. Dakh'ni is probably the Dekhan form of Marāṭhī; Kōṅkaṇi may mean any dialect spoken by settlers from the Konkan; Kēwaṭi is a mixed form of speech, based on Baghēli mixed with Marāṭhī. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāṭhī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhāḍi illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, *is*, her; *ghari*, in the house; *mi*, I. The dative is always formed in *s* in the specimens; thus, *bāpās*, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No. 58.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURI DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN I.

कोन्या एका मानसास दोन पोर होते। त्या-पैकी लहान बापास म्हनाला कि, बाबा जमेत माहा जो हिस्सा असल तो मज दे। त्याने धन वाटुन देछ। थोड्या दिवसान लहान पोऱ्या सर्व घेउन दूर देशी गेला। आनि तेथ उधळपट्टी करुन आपल धन उडवल। त्याने सर्व खर्चल्या-वर त्या देशात मोठा दुकाळ पडला। त्या-मुळे त्यास अडचन पडली। तेव्हा तो तेथच्या एका ग्रहस्था-जवळ जाऊन राहिला। त्यान त्यास डुकर चारायास आपल्या वावरात पाठवल। तेव्हा डुकर जो भुसा खातेत त्या-वर आपल पोटा भराव अस मनात आनल। कोनी काही त्यास देछ नाही। मग तो मुढी-वर एऊन म्हनाला, माझा बापाच्या घरी चाकरास

पोट-भर खायास मिळते, आणि मी भुकेन मरतो। आता मी आपल्या बापा-कडे जातो व त्यास म्हणतो की, देवाच्या इष्टेच्या विरुद्ध व तुझ्या सामने पाप केल आहे। म्हणून मी तुहा लेक राहिलो नाही। मज आता चाकरा-सारख ठेव। मग तो आपल्या बापा-कडे गेला। त्यास दुरुन पाहून बाप गहिवरला। आणि धाऊन-सऱ्या त्याच्या गळ्यास मिठी मारली, व त्याचा मुका घेतला। मग लेक त्यास म्हणाला, बाबा, देवाच्या विरुद्ध व तुझ्या सामने पाप केल, तर आता तुहा लेक राहिलो नाही। पर बापान मानसास सांगितल कि, यास उत्तम आंगरखा आणून घाल, आणि याच्या हातात मुदी व पायात जोडा घाल। मग आपण खाऊन पिऊन आनंद करु। कारन की, हा माहा लेक मेला होता तो पुन्हा जिता झाला व दवडला होता तो सापडला। अस म्हणून आनंद करायास लागले॥

त्या येकेस त्याचा वडिल लेक वावरात होता। तो घरा-जवळ एऊन पोहो-चल्या-वर त्यान गान बजावन ऐकिल। चाकरा-पैकी एकास हाक मारून पुसल कि, हे काय चालू आहे। त्यान सांगितल कि, तुहा भाऊ आला आहे व तो खुशाल तुझ्या बापास मिळाला म्हणून त्याने मोठी मेजवानी दिली आहे। तेव्हा त्यास राग एऊन आत जायेना। म्हणून त्याचा बाप बाहेर एऊन त्यास समजाउ लागला। परंतु त्याने बापास जवाब देछा कि, मि इतकी वरस तुही चाकरी करतो, आणि तुही आज्ञा कही मोडली नाही। अस असुन म्या आपल्या मित्रा-बरोबर चैन कराय-साठी त्वा मला कोकरु देखील देछ नाही। आणि ज्यान तुहा पैसा रांडाही-बरोबर उडवला तो तुहा लेक आला म्हणून त्वा त्याच्यासाठी मोठी मेजवानी देछी। तेव्हा बाप म्हणाला, मुला तु सारा येऊ माझ्या-बरोबर आहेस, आणि माही सारी जिनगी तुहीच आहे। पर आनंद करावा हे जरूर होत। कारन की, तुहा भाऊ मेला होता तो पुन्हा जिता झाला व दवडला होता तो सापडला आहे॥

[No. 58.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NĀGPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mān*sās dōn pōr hōtē. Tyā-paiki lahān
Certain a to-man two sons were. Them-from-among the-younger
 bāpās mhanālā ki, 'bābā dzamēt mähā dzō hissā asal
to-the-father said that, 'father in-the-estate my what share will-be
 tō madz dō.' Tyā-nē dhan vāṭun dēlla. Thōdyā
that to-me give.' Him-by the-wealth having-divided was-given. A-few
 div*sā-na lahān pōryā sarv ghēūn dūr dēśi gēlā.
days-after the-younger son all having-taken far-off into-a-country went.
 Āni tētha udhal*paṭṭi karun āp*la dhan uḍav*la.
And there debauchery having-made his-own wealth was-squandered.
 Tyā-nē sarv kharṭs*lyā-var tyā dēśāt mōṭhā dukāl paḍ*lā.
Him-by all had-been-spent-after that in-country great famine fell.
 Tyā-mulē tyās aḍ*tsan paḍ*li. Tēvhā tō tēth*chyā ēkā grahasṭhā-
Therefore to-him difficulty fell. Then he there-of one householder-
 dzavaḷ dzāūn rāhilā. Tyā-na tyās ḍukar tsārāyās āp*lyā vāv*rāt
near having-gone lived. Him-by to-him swine to-feed his-own in-a-field
 pāṭhav*la. Tēvhā ḍukar dzō bhusā khātōt tyā-var āp*la pōṭ
it-was-sent. Then the-swine what husks eat that-upon his-own belly
 bharāva asa manāt ān*la. Kōni kāhī tyās
should-be-filled so in-the-mind it-was-brought. Anyone(-by) anything to-him
 dēlla nāhī. Mag tō suddhī-var ēūn mhanālā, 'māhyā bāpā-chyā
was-given not. Then he senses-on having-come said, 'my father-of
 gharī tsāk*rūs pōṭ-bhar khāyās miṭ*tē, āni mī bhukē-na mar*tō.
in-house to-servants belly-full to-cat is-got, and I hunger-with die.
 Ātā mī āp*lyā bāpā-kaḍē dzātō va tyās mhan*tō ki, "Dēvā-chyā
Now I my-own father-to go and to-him (I)-say that, "God-of
 ichhē-chyā viruddh va tuhyā sām*nē pāp kēla āhē, mhanun mī tuhā
the-will-of against and of-thee before sin made is, therefore I thy
 lēk rāhilō nāhī; madz ātā tsāk*rū-sār*kha ṭhēv.'" Mag tō āp*lyā
son remained not; me now a-servant-like place.'" Then he his-own

bāpā-kadē gēlā. Tyās durun pāhun bāp
father-to went. To-him from-a-distance having-seen the-father
 gahivar¹lā. Āni dhāūn-sanyā tyā-chyā galyās miṭhi
was-overcome-by-affection. And having-run. him-of to-the-neck an-embracing
 mār¹li, va tyā-tsā mukā ghōt¹lā. Mag lēk tyās mhanālā,
was-struck, and him-of kiss was-taken. Then the-son to-him said,
 'bābā, Dēvā-chyā viruddh va tuhyā sām¹nō pāp kēla, tar ātū
'father, God-of against and of-thee before sin was-made, therefore now
 tuhā lēk rāhilō nāhi.' Par bāpā-na mām¹sās sāngit¹la ki,
thy son (I)-remained not.' But the-father-by to-the-men it-was-told that,
 'yās uttam āngar¹khā ānun ghāl, āni yā-chyā hātāt
'to-this-one best coat having-brought put, and this-one-of on-the-hand
 mudī va pāyāt dzōlā ghāl; mag āpan khāūn piūn
a-ring and on-the-feet shoes put; then we having-eaten having-drunk
 ānand karu. Kāran kī, hā māmā lēk mēlā hōtā, tō punhā
joy shall-make. Because that, this my son dead was, he again
 jītā dzhālā; va davad¹lā hōtā, tō sāpaḍ¹lā.' Asa mhanun ānand karāyās
alive became; and lost was, he is-found.' So having-said joy to-make
 lāg¹lē.

(they)-began.

Tyā-yēlēs tyā-tsā vaḷil lēk vāv¹rāt hōtā. Tō gharā-dzavaḷ
At-that-time him-of the-eldest son in-the-field was. He house-near
 ēūn pōhōts¹lyā-var tyā-na gūna bajāv¹na aikila.
having-come arriving-after him-by singing dancing was-heard.
 Tsāk¹rā-paiki ēkās hāk-mārun pus¹la ki, 'hē kāy tsālla
The-servants-from-among to-one having-called it-was-asked that, 'this what going-on
 āhē?' Tyā-na sāngit¹la ki, 'tuhā bhāū ālā āhē, va tō khuṣāl tuhyā
is?' Him-by it-was-told that, 'thy brother come is, and he safe of-thee
 bāpās miḷālā mhanun tyā-nē mōṭhi mēj¹vānī dili āhē.' Tēvhā tyās
to-father was-got therefore him-by great a-feast given is.' Then to-him
 rāg ēūn āt dzāyē-nā. Mhanun tyā-tsā bāp bāhēr ēūn
anger having-come inside would-not-go. Therefore him-of father out having-come
 tyās sam¹dzāu lāg¹lā. Parantu tyā-nē bāpās dzavāb dēllā ki,
to-him to-entreat began. But him-by to-the-father an-answer was-given that,
 'mi it¹kō varas tuhī tsāk¹rī kar¹tō, āni tuhī ādnyā kahī mōḍ¹li nāhi.
'I so-many years thy service do, and thy order ever was-broken not.
 Asa asun myā āp¹lyā mitrā-barōbar chain karāy¹sāṭhi tvā
Such being by-me my-own friends-with merriment making-for by-thee
 ma-lā kōk¹ru dēkhil dēllā nāhi. Āni jyā-na tuhā paisā rāṇḍāhi-barōbar
me-to a-kid even was-given not. And whom-by thy money harlots-with
 uḍav¹lā tō tuhā lēk ālā mhanun tvā tyā-chyāsāṭhi mōṭhi mēj¹vānī
was-squandered that thy son came therefore by-thee him-of-for great feast

dēlli.' Tēvhā bāp mhanāla, 'mulā, tu sārā-yēl māhyā-barōbar āhēs,
was-given.' Then the-father said, 'son, thou all-time of-me-with art,
 āmi māhī sārī jin'gi tuhī-ts āhē. Par ānand karāvā hē d̥zarur
 and my all estate thine-only is. But joy should-be-made this necessary
 hōta. Kāran kī tuhā bhāū mēlā hōtā, tō punhā jītā d̥zhālā; va
 was. Because that thy brother dead was, he again alive became; and
 d̥avaḍ'lā hōtā, tō sāpaḍ'lā āhē.'
 lost was, he found is.'

[No. 59.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—पटगोवारीचा चिंधु लोधी याच्या-कडे तु चाकरी होतास का ।

जबाब—होतो । सात आठ महिने चाकरी केली । गेल्या चैतार्च मघात चाकरी सोडली ।

सवाल—चाकरी-वर होता तेव्हा कोठ राहत होता ।

जबाब—माहि ठेवलेली बायको दस घेऊन मि चिंधुचे घरात राहत होतो । माझ्या-कडे किरसानकीच काम होत । आनखिन मालकान जे काम सांगितल ते कराव । जेव्हा सारपिक जमा भाल व वावरात खळ केल तहि मि खळ्यात रात्रंदिवस रखवालिस राहत होतो । व माहि बायको घरि राहे ।

सवाल—चिंधु कधी-तरी खळ्यात राहेला होता ।

जबाब—तो कधी कधी खळ्यात निजे । एक कड्याच्या पेंड्याचि लहानसी भोपडी केली होती । त्यात मि निजो ।

सवाल—तारिख १२ माहे मार्च सन १८६८ रोजी, म्हनजे सनवरी चिंधु खळ्यात निजला होता ।

जबाब—हो निजला होता । त्या गोष्टीस दिड महिना भाला । त्या रात्रि मि भोपडी-मधे होतो व माहि बायको वस्तीत घरि होती । वावरी नकती ।

सवाल—चिंधु त्या दिवसी खळ्या-वर निजला होता, तर त्याच्या आंगा-वर डागिने होते ।

जबाब—चिंधु दिवस-भर खळ्या-वर होता । जेवायास घरि गेला नाहि । संध्या-काळी त्याचि सामु बलाउ आलि पर गेला नाहि । भुक नाहि, म्हन सांगितले । त्या रात्रि खळ्या-वर निजला । त्याच्या आंगा-वर मोन्याच कड, चांदिच कड, मोन्याच्या ४ चंद्रकड्या चांदिचा करदोडा आनि मोन्याचा कल्ला इतक होत ।

सवाल—आज कोर्टात पेश केलिले डागिने कोनाचे आहेत ।

जबाब—चिंधुचे आहेत । तो निजला होता तेव्हा ते त्याच्या आंगा-वरचे होते ।

सवाल—हे डागिने तुम्हा कबजात कसे आले ।

जबाब—त्या सनवारि दोन वाजता चेता झालो । तेव्हा चिंधु मेला दिसला । त्यास कोन मारल होता माहित नाहि । मग त्याच्या आंगा-वरचे सारे डागिने काहाडुन निघालो । चिंधुचे दोन्ही पाय मान पहिल्यानेच रस्त्याने कोन बांधले होते । त्याच्या डोसक्यातून रक्ता चालू होता । हा गोटा त्याच्या-जवळ पडला होता । चंद्रकड्या कान तोडून काहाडल्या नाहि । लास विहिरित फेकुन मि बायको-कडे गेलो, आनि छकड्या-वर तिस घेऊन गावी गेलो ।

सवाल—हा गोना चिंधुचे खळ्यातून तु काहाडून देछा का ।

जबाब—कडव्या-खालि म्या लपवून ठेवला होता । तो काहाडून देछा । हे धोत्र माझ आहे । माहि बायको नेसली होती । तिचा हात बनत नव्हता, म्हणून रक्ताचे डाग पडले । दोरास जे रक्ताचे डाग आहे ते बैलाच्या रक्ताचे आहे । खुन केल्याच माझ्या-वर नाव पर्दूल म्हण लास अडात टाकली, आनि म्हणच डागिने हि लपवून ठेविले । आनि नाव न याव म्हण पळुन हि गेलो ॥

[No. 59.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Paṭgōvāri-tsā Chindhu Lōdhi yā-chyā-kaḍē tu
 Question.—Paṭgōvāri (village)-of Chindhu Lōdhi him-of-near thou

tsāk'ri hōtās kā?
 in-service wast what?

Dzabāb.— Hōtō. Sāt āth mahinē tsāk'ri kēli. Gēlyā Chaitā-chē

Answer.—(I)was. Seven eight months service was-done. Past the-Chait-of
 madhāt tsāk'ri sōd'li.
 in-the-middle service was-left.

Savāl.— Tsāk'ri-var hōtā tēvhā kōṭha rāhat hōtā?

Question.— Service-on were then where living were?

Dzabāb.— Māhi ṭhēv'lēli bāy'kō is ghēūn mi Chindhu-chē

Answer.— My kept woman her having-taken I Chindhu-of
 gharāt rāhat hōtō. Māhyā-kaḍē kir'sān'kī-tsa kām hōtā. Ān'khin
 in-house living was. Of-me-near cultivation-of work was. And
 māl'kā-na jē kām sāngit'la tō karāva. Jēvhā sūra pik
 the-master-by what work was-told that would-be-done. When all ripe-produce
 jamā dzhāla, va vāv'rāt khaḷa kēla, tuhi mi
 gathered became, and in-field threshing-floor was-made, then I
 khaḷyāt rātran-divas rakh'vālis rāhat hōtō, va
 in-the-threshing-floor night-and-day for-taking-care-of living was, and
 māhi bāy'kō ghari rāhē.
 my wife at-home used-to-live.

Savāl.— Chindhu kahi-tari khaḷyāt rāhēlā hōtā?

Question.— Chindhu at-any-time in-the-threshing-floor living was?

Dzabāb.— Tō kadhī-kadhī khaḷyāt nijō. Ēk kaḷhyā-chyā

Answer.—He sometimes in-the-threshing-floor slept. One kaḷhyā-grass-of
 pēṇḍyā-chi lahān'si jhōp'di kēli hōti; tyāt mi nidzo.
 bundles-of small hut made was; in-that I slept.

Savāl.— Tārikh bārā, mähō Mārch, san 1898, rōji, m'han'jē,

Question.— Date twelve, month March, year 1898, on-day, that-is,

San'vāri Chindhu khaḷyāt nidz'lā hōtā?

on-Saturday Chindhu in-the-threshing-floor sleeping was?

Dzabāb.— Hō, nidz^alā hōtā. Tyā gōshṭis diḍ mahinā
Answer.— Yes, sleeping was. That to-story one-and-a-half month
 dzhālā. Tyā rātri mi jhōp^adi-madhē hōtō, va māhi bāy^akō vastit
became. That on-night I the-hut-in was, and my wife in-village
 ghari hōti, vāv^ari navhati.
in-house was, in-the-field was-not.

Savāl.— Chindhu tyā div^asī khalṡyā-var nidz^alā hōtā tar
Question.— Chindhu that on-day the-threshing-floor-on sleeping was then
 tyā-chyā āngā-var ḍāginē hōtē?
him-of person-on ornaments were?

Dzabāb.— Chindhu divas-bhar khalṡyā-var hōtā. Jēvāyās ghari
Answer.— Chindhu the-whole-day the-threshing-floor-on was. To-dine to-house
 gēlā nāhi. Sandhyā-kālī tyā-chi sāsū balāu āli, par gēlā
went not. In-the-evening his mother-in-law to-cull came, but (he-)went
 nāhi. Bhuk nāhi, mhun sāṅgit^alē. Tyā rātri khalṡyā-var
not. Hunger not, so it-was-told. That on-night the-threshing-floor-on
 nidz^alā. Tyā-chyā āngā-var sōnyā-tsa kaḍa, tsāndi-tsa kaḍa,
slept. Him-of person-on gold-of bracelet, silver-of bracelet,
 sōnyā-chyā chār chandra-kadyā, tsāndi-tsa kar^adōdā, āni sōnyā-tsā chhallā,
gold-of four chandra-kadis, silver-of waist-string, and gold-of a-ring,
 it^aka hōtā.
this-much was.

Savāl.— Ādz kōrtāt pēs kēlēlē ḍāginē kōnā-chē āhēt?
Question.— To-day in-the-court produced made ornaments whom-of are?
 Dzabāb.— Chindhu-chē āhēt. Tō nidz^alā hōtā tēvhā tē tyā-chyā
Answer.— Chindhu-of are. He asleep was then they him-of
 āngā-vara-ts hōtē.
the-person-on-eten were.

Savāl.— Hē ḍāginē tuhyā kab^ajāt kasē ālē?
Question.— These ornaments of-thee in-possession how came?
 Dzabāb.— Tyā San^avāri dōn vād^atā chētā dzhālō. Tēvhā
Answer.— That on-Saturday two striking conscious I-became. At-that-time
 Chindhu mēlā dis^alā. Tyās kōna mār^ala hōtā māhit nāhi. Mag
Chindhu dead appeared. Him by-whom killed was known not. Then
 tyā-chyā āngā-var-chē sārē ḍāginē kāhādun nighālō. Chindhu-chē
him-of the-person-on-of all ornaments having-taken-off I-started. Chindhu-of
 dōnhī pāy, mām pahilyā-nē-ts rassyā-nē kōna bāndh^alē hōtē. Tyā-chyā
both feet, neck at-first-even a-rope-with by-somebody tied were. Him-of
 ḍōs^akyātun rakt tsālla hōtā. Hā gōtā tyā-chyā-dzavaḷ paḍ^alā hōtā.
the-head-from blood passing was. This stone him-of-near fallen was.

Chandra-kadyā kān tōḍun kāhād^alyā nāhi. Lās vihirit
The-chandra-kadis ears having-cut were-taken-off not. The-corpse into-a-well

phēkun mi bāy[°]kō-kadē gēlō, āni tshak[°]dyā-var tis ghēūn
having-thrown I wife-near went, and a-cart-on her having-taken
 gāvī gēlō.
to-the-village went.

Savāl.— Hā gōnā Chindhu-chē khal[°]yātun tu
Question.—This cloth Chindhu-of the-threshing-floor-from (by-)thee
 kāhādun dēllā kā ?
having-taken-out was-given what ?

Dzabāb.— Kad[°]byā-khāli myā lap[°]vun thēv[°]lā hōtā. Tō
Answer.—The-kad[°]bā-grass-under by-me having-concealed kept was. That

kāhādun dēllā. Hē dhōtra mād[°]zha āhe ; māhi bāy[°]kō nēs[°]lī-hōtī.
having-taken-out was-given. This cloth mine is ; my wife corn-had.

Ti-tsā hāt banat navhatā, mhanun raktā-chē dāg pad[°]lē. Dōrās jē
Her hand good was-not, therefore blood-of stains fell. To-the-rope which

raktā-chē dāg āhē tē bailā-chyā raktā-chē āhē. Khun kēlyā-tsa
blood-of stains are those an-ov-of blood-of are. Murder committing-of

māhyā-var nāv ēil, mhun lās adāt tāk[°]lī,
of-me-on name (suspicion) will-come, therefore corpse into-a-well was-thrown,

āni mhuna-ts dāginē hi lap[°]vun thēvilē ; āni nāv
and therefore-even the-ornaments also having-concealed were-kept ; and name

na yāva mhun paḷun hi gēlō.
not should-come therefore having-run also I-went.

FREE TRANSLATION OF THE FOREGOING.

Question.—Were you in the service of Chindhu Lodhi in Patgowari ?

Answer.—Yes, for seven or eight months. I left the service in the middle of last Chait (March-April).

Question.—Where did you live when you were in his service ?

Answer.—I used to take my wife with me and live in Chindhu's house. My business was to do the tillage and whatever else the master might ask me to do. When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house.

Question.—Did Chindhu sometimes also stay on the threshing-floor ?

Answer.—From time to time he used to sleep there. A small hut had been built of bundles of Kad[°]bā grass, in which I was wont to sleep.

Question.—Did Chindhu sleep on the threshing-ground on the 12th March 1898 ?

Answer.—Yes, he did. It was two and a half months ago. On that night I was in the hut, and my wife was in the village, in the house, and not in the field.

Question.—Did Chindhu wear any ornaments on that day when he slept on the threshing-floor ?

Answer.—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

Question.—To whom do these ornaments which have to-day been produced in Court belong?

Answer.—To Chindhu. He had them on his body when he slept.

Question.—How did these ornaments come in your possession?

Answer.—It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

Question.—Did you take this cloth from Chindhu's threshing-ground?

Answer.—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.

Between Nagpur and Berar lies the district of Wardha. The principal language is Marāṭhī, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Mōḍī character. Note that the dative ends in *lā* or *s*, and the case of the agent usually in *nī*; thus, *ma-lā*, to me; *mān'sās*, to a man; *ārōpī-nī*, by the accused. The latter suffix is, of course, originally a plural suffix.

[No. 60.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT WARDHA.)

STATEMENT OF AN ACCUSED PERSON.

ઉપર — આજ કાલે આ વહાળા અગર
 આજ કાલે ગામ મેં પાડી, થોડા
 મહા ૧૬૦ મહાને ઉજવે થાકા પા
 જવથ મહા પછે
 જવથ — નોજ દીધવે લીધલે
 પાડવા મહા મહા ઉમરે મહા
 માં તો દુન દોનો પા મહાવે પંથ
 મહા બંગીતે માં ઉપા માળ
 રુપ મહા બેમ પાંડિંગ બેમ નાકે
 દાદ્યા ઉટે પામ જે મને માં પ મહાવે
 માન મેં પા રુપ મહા ઉપાળવે મેં દોના
 પ મહા ઉમે આજે દોને પ દાના ઉપમ

જાણે ઘોડે વ ઘણાકની ગાંઠ જાણે ઘોડે વ
 મેરમ પાળી પાઝન ઊંચાગ મેરે ૦ ઊંચગોજીં
 મનીહ ધીર મેરમ ધમળન થજે મેરમ
 દાંડળે ૦ ઊંચગોજીં મેરમ મીં ઘેરકી ૦
 મમ્માવર ધેળન મ તેલું મઘલેપરે લા ૦
 મુગુર ઘેરકી ૦ ધેળન થમે વ મમ્માવર ને
 વ મ મેરલું પાંચમી રુમલ ન પાંચમી
 વ પાંચમીએ દોયે રેમ વ ઊંચગન લોડે મેરલ
 પાંચમીએ દોયે પાંચ મી પાંચમીએ ડાંડળ
 મળન પાંચમીવર ગાંઠ મેરુ મી વ મળ
 મળેલ રીતલી મળ વ ઊંચગન મળ મળે મળ
 મળેપરે પાંચમે રીત - ઊંચગોજીં મનીહ ધીર તેલું
 વ થયોલી નધ ૧૨/૩૫ થ ૦ યે મેરે ઘેરે મમ મળી મળ
 ધી નધા ધમલે લમલે વ ધમલ થમલ થમલ થમલ થમલ
 વ થમલ થમલ મે મળ મળ પાંચમી પાંચમી પાંચમી પાંચમી

[No. 60.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT WARDHA.)

TRANSLITERATION AND TRANSLATION.

Savāl.— Phiryādi-chē tsāv^qlhit dzāūn phiryādi-varQuestion.— *The-complainant-of in-the-shop having-gone the-complainant-on*

gardī kēli, yā-tsā ārōp kalam 147 pramāṇē tudz-var ālā, tar
riot was-made, this-of charge section 147 according-to thee-on came, then
 dzabāb kāy āhē?
reply what is?

Dzabāb.— Rōdz Budh^vvār divāḷi-chē paḍ^vvā Kārtik māsātAnswer.— *Day Wednesday the-Divāḷi-of Pāḍarā Kārtik in-the-month*

sakāl-chē prah^rrī mī tōṇḍ dhūt hōtō, tar Māhādēv ālā. Tyā-nī
the-morning-of time-at I month washing was, then Māhādēv came. Him-by

sāṅgit^llē kī, 'tudzhā bhāū Raghunāth sōnār Pāṇḍuraṅg
it-was-told that, 'thy brother Raghunāth goldsmith Pāṇḍuraṅg

sōnārā-chē dāṭhyā-puḍhē paḍ^llā āhē.' Mhanōn mī va Māhādēv
goldsmith-of the-door-in-front fallen is.' Therefore I and Māhādēv

miḷūn gēlō, tar Raghunāth rastyāt paḍ^llā hōtā, va tyā-chē
together went, then Raghunāth in-the-street fallen was, and him-of

ḍōkē phuṭ^llē hōtē, va hātās rakat lāg^llē hōtē, va hātās
head broken was, and to-the-hand blood stuck was, and to-the-hand

hī gar^ssāḍ lāg^llē hōtē, va tyādz-lā pāṇī pādzūn
also scratches inflicted were, and him-to water having-made (him)-drink

huśār kēlē, va Siv Gōvind kānīshṭābal yādz-lā balāūn
conscious was-made, and Siv Gōvind a-constable him-to having-called

āṇ^llē. Tyādz-lā dākhaṇilē, va Siv Gōvind mhanālā kī,
it-was-brought. Him-to it-was-showed, and Siv Gōvind said that,

'Dēv^līs nākyā-var ghēūn dzā.' Tēvhā Māhādēvā-chē khāsar
'to-Devlī-(village) the-outpost-on having-taken go.' Then Māhādēv-of cart

māgūn Dev^līs ghēūn ālō va nākyā-var nēlē;
having-begged to-Devlī having-taken came and the-outpost-on it-was-carried;

va yā kōṛṭāt phiryādi Raghunāth-nī phiryādi va
and this in-court the-complainant Raghunāth-by the-complainant and

phiryādi-chē dōghē lēk va Siv Ratan va-gērē yādz-var phiryād
the-complainant-of two sons and Siv Ratan et-cetera them-on a-complaint

kēli hōti ; parantu mi phiryādi-chē tsāv'dhīt dzāun
made was ; but by-me the-complainant-of in-the-shop having-gone
 phiryādi-var gardi kēli nāhī, va kāḍi mār'nyās utsalli nāhī, va
the-complainant-on riot was-made not, and a-stick to-beat was-raised not, and
 Siv Ratan-lā hī mār'lē nāhī.
Siv Ratan-to also it-was-beaten not.

Kōrtā-chē prāsnā-chē uttar. Siv Gōvind kānishṭabal tē vēlēs
The-court-of question-of reply. Siv Gōvind a-constable that at-time
 va ārōpī nambar 1, 2, 3, 5, 6, 7 hē kōṭhē hōtē ma-lā māhit
and the-accused numbers 1, 2, 3, 5, 6, 7 these where were me-to known
 nāhī.
not.

Hi dzabānī ām-chē samakshē va āmhī āy'kat ās'tānā ghēt'li āhē, va
This statement our in-presence and we hearing being taken is, and
 ārōpī-nī dzō madz'kūr sāngit'lā tō kharyā rīti-nē hita lihilī
the-accused-by what account was-told that true manner-with here written
 āhē.
is.

FREE TRANSLATION OF THE FOREGOING.

Question.—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge ?

Answer.—On a Wednesday morning, the first day of the Divālī, in the month of Kārtik, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outside the door of the goldsmith Pāṇḍuraṅg. I and Māhādēv therefore went together and saw that Raghunāth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Gōvind, and showed him to him. He ordered us to take him (Raghunāth) to the customs' station in Devli. I borrowed a cart from Māhādēv and took him to the station in Devli. Raghunāth has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Gōvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.

Marāṭhī is also the principal language of the north-western part of Chanda. The local dialect is, in some places, called Jhārī, *i.e.* jungle-language. Jhārī, or forest-country, is the name used to denote the north of Bhandara, Balaghat, and the Chhattisgarh

country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhādī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as *dēlla*, given; *māhā*, my; *tyāhīs*, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhī of the Central Provinces.

[No. 61.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT CHANDA.)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी । मुलगा होता तो रुपान फार सुंदर होता, मुलगी साधारन होती । एके दिवशी ती उभयता मुल आरशा-पाशी खेळत असता मुलगा मुलीस म्हनतो । अग, ह्या आरशात आपन पाहु बर, सुंदर कोन दिसते । ते मुलीस वार्डेट वाटल । तिला समजल की, ह्यान हे आपल्याला हिनवायासाठी म्हटल । मग तिन बापा जवळ जाऊन भावाच गाहान सांगितल । ती म्हनाली, बाबा, आरशात रुप पाहून समाधान पावाव, हे वायकाच काम, त्यात पुरुषान मन घालु नये । बापान दोघाम पोटाशी धरून त्याचे समाधान केल । तो म्हनाला, मुलानो, तुम्ही भांडु नका । आज-पासून तुम्ही दोघ ही नित्य आरशात पाहत जा ॥

मुलगी म्हनाली, बाबा, सोमा गवळी दुध घेऊन आला आहे । तो म्हनतो किती दुध देऊ । बाप म्हनतो, मुली, त्याला सांग की, आज शेर भर दुध पुरे । उद्या दोन शेर घेऊन ये । मुलगी म्हनते, बाबा, गवळी दुध कोठुन आनतो । बाप म्हनतो, तुला ठाऊक नाहि काय । त्याच्या घरी गार्ड आहेत, म्हशि आहेत । त्याचे दुध काढून तो आनतो । मुलगी म्हनते, बाबा, गाय किती दुध देते, आनि म्हैस किती दुध देते । बाप म्हनतो, येक येक गाय दोन दोन शर दुध देते, आनि म्हैस चार चार शेर देते ॥

[No. 61.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Ēkā purushās dōn lahān mula hōti, ēk mul'gā āni ēk mul'gi. Mul'gā
One to-person two small children were, one son and one daughter. The-son
 hōtā, tō rupā-na phūr sundar hōtā. Mul'gi sādharan hōti. Ēkē
was, he appearance-by very beautiful was. The-daughter common was. One
 div'si ti ubhay'tā mula ār'sā-pāsi khēlat as'tā mul'gā mulis
on-day they both children the-mirror-near playing while-were the-son to-the-girl
 mhan'tō, 'aga, hyā ār'sāt āpan pāhu bara, sundar kōn dis'tē.' Tē
says. 'Oh, this in-the-mirror we may-see well, beautiful who appears.' That
 mulis vāt vāt'la. Ti-lā samadz'la kī, hyā-na hē āp'lyā-lā
to-the-girl bad appeared. Her-to it-was-understood that, this-one-by this me
 hin'vāyāsāthi mhat'la. Mag ti-na bāpā dzava| dzāun bhāvā-tsa
humiliating-for was-said. Then her-by father near having-gone brother-of
 gār'hāna sāngit'la. Ti mhanāli, 'bābā, ār'sāt rup pāhūn
complaint was-told. She said, 'father, in-the-mirror face having-seen
 samādhān pāvāva hē bāy'kā-tsa kām, tyāt purushā-na man
satisfaction should-be-felt this women-of business, in-that a-man-by mind
 ghālu na-yē.' Bāpā-na dōghās pōtā-si dharūn tyā-chē samādhān
to-put is-not-meet.' The-father-by both the-breast-to having-held them-of consolation
 kēla. Tō mhanāli, 'mulānō, tumhī bhāṇḍu na-kā. Ādz-pāsūn tumhī
was-made. He said, 'children, you quarrel do-not. To-day-from you
 dōgha hī nitya ār'sāt pāhat dzā.'
both also always in-the-mirror looking go.'

Mul'gi mhanāli, 'bābā, Sōmā gav'li dudh ghēūn ālā āhē.
The-girl said, 'father, Soma the-milkman milk having-taken come is.
 Tō mhan'tō, "kiti dudh dēū?" Bāp mhan'tō, 'mulī, tyā-lā
He says, "how-much milk shall-(I-)give?" The-father says, 'girl, him-to
 sāng kī, "ādz sēr-bhar dudh purē, udyā dōn sēr ghēūn yē."
till that, "to-day a-seer-full milk is-enough, to-morrow two seers having-taken come."

Mul'gi mhan'tē, 'bābā, gav'li dudh kōṭhun ān'tō?' Bāp
The-girl says, 'father, the-milkman milk where-from brings?' The-father
 mhan'tō, 'tu-lā ṭhāūk nāhi kāy? Tyā-chyā gharī gāi āhēt, mhasī
says, 'you-to known not what? Him-of in-house cows are, she-buffaloes

āhēt, tyā-chē dudh kād̥hūn tō ān'tō.' Mul'gi mhan'tō, 'bābā, gāy
are, them-of milk having-drawn he brings.' The-girl says, 'father, a-cow
 kitī dudh dēte, āni mhais kitī dudh dētē?' Bāp
how-much milk gives, and a-she-buffalo how-much milk gives?' The-father
 mhan'tō, 'yēk yēk gāy dōn dōn sér dudh dētē, āni mhais chār
says, 'one one cow two two seers milk gives, and a-she-buffalo four
 chār sér dētē.'
four seers gives.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'children, don't quarrel. Both look in the glass in the future.'

The girl said, 'father, Sōmā, the milkman, has brought the milk, and he asks how much we want.' The father said, 'my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.' The daughter said, 'father, where does the milkman get the milk from?' The father answered, 'Don't you know that? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'father, how much milk does a cow give?' Answers the father, 'each cow gives two seers milk, and each she-buffalo four.'

In Bhandara, Nāgpurī is the principal language. A considerable proportion of the population, however, also speak Rājasthānī, Bundēli, Gōṇḍī, and other aboriginal dialects.

The Marāṭhī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 62.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT BHANDARA.)

एका मानसास दोन पोर होते । त्या-पैकी लहान बापास म्हनाला, बाबा,
माझ्या हिश्याची जमा मला दे । त्यान आपली जमा त्याहास वाटून देली । मग
त्यान काहीक दिवसान आपली सर्व जमा घेउन दुसऱ्या दूरच्या गावी गेला । तेथ
जाउन त्यान आपली पैशाची धुक्यानी केली । त्याचा सर्व पैसा सरल्या-वर त्या
गावी मोठा दुकाक पडला व त्याज तंगी झाली । मग तो त्या गावच्या एका मानसा-
जवळ जाउन राहिला । त्यान त्यास आपल्या वावरात डुकर चारन्यास पाठवले ॥

TRANSLITERATION AND TRANSLATION.

Ēkā	mān'sās	dōn	pōr	hōtē.	Tyā-paikī	lahān
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>the-younger</i>
bāpās	mhanālā,	'hābā,	mājhyā	hiśā-chī	dzamā	ma-lā dē.'
<i>to-the-father</i>	<i>said,</i>	<i>'father,</i>	<i>of-me</i>	<i>share-of</i>	<i>property</i>	<i>me-to give.'</i>
Tyā-na	āp'li	dzamā	tyāhās	vātūn	dēlli.	Mag tyā-na
<i>Him-by</i>	<i>his-own</i>	<i>property</i>	<i>to-them</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Then him-by</i>
kāhik	div'sā-na	āp'li	sarv	dzamā	ghēūn	dus'ryā dūr'chyā
<i>some</i>	<i>days-after</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>having-taken</i>	<i>another distant</i>
gāvi	gōlā.	Tētha	dzāūn	tyā-na	āp'li	paśā-chī dhuḷ'dhānī
<i>to-village</i>	<i>(he-)went.</i>	<i>There</i>	<i>having-gone</i>	<i>him-by</i>	<i>his-own</i>	<i>wealth-of waste</i>
kēli.	Tyā-tsā	sarv	paśā	sar'lyā-var	tyā	gāvi mōṭhā
<i>was-made.</i>	<i>Him-of</i>	<i>all</i>	<i>wealth</i>	<i>expended-after</i>	<i>that</i>	<i>in-village mighty</i>
dukāl	pad'lā,	va	tyādz	taṅgi	dzhāli.	Mag tō tyā gāv'chyā
<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>to-him</i>	<i>difficulty</i>	<i>became.</i>	<i>Then he that of-the-village</i>
ēkā	mān'sā-dzavaḷ	dzāūn	rāhilā.	Tyā-na	tyās	āp'lyā vāv'rāt
<i>a-certain</i>	<i>man-near</i>	<i>having-gone</i>	<i>lived.</i>	<i>Him-by</i>	<i>to-him</i>	<i>his-own into-field</i>
ḍuk'ra	tsār'nyās	pāṭhav'la.				
<i>the-swine</i>	<i>to-feed</i>	<i>it-was-sent.</i>				

In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindī, Marāri, and Gōṇḍī.

The lower classes use a mixed form of speech, locally known as Marhēṭī. This dialect will be separately dealt with below. See pp. 304 and ff.

The language of the upper classes, on the other hand, is pure Nāgpuri. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpuri.

[No. 63.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT BALAGHAT.)

कोन्या एका मानसास दोन लेक होते। त्यातला लहान लेक बापास
म्हनाला, बाबा जो धनाचा हिस्सा मज येईल तो दे। मग त्यान आपल धन त्यास
वाटून देल। मग लहान लेक थोड्या दिवसान सगळ धन घेऊन पर-मुलकात गेला।
मग तेथ वाटल तसा पैसा उडवला। मग सगळा त्याचा पैसा सरल्या-वर त्या
मुलकात मोठा काळ पडला। तेव्हा त्यास मोठी तंगी होऊ लागली। तो त्या
गावातल्या एका मोठ्या मानसा-पासी राहिला। त्यान आपले डुकर चारायासाठी
आपल्या वावरात पाठवला ॥

Kōnyā ēkā mān'sās dōn lēk hōtē. Tyāt'lā lahān lēk
Certain a to-man two sons were. Them-in-from the-younger son
bāpās mhanālā, 'bābā, dzō dhanā-tsā hissā madz yēil
to-the-father said, 'father, what the-wealth-of share me-to will-come
tō dō.' Mag tyā-na āp'la dhan tyās vātūn
that give.' Then him-by his-own wealth to-him having-divided
dēlla. Mag lahān lēk thōdyā div'sā-na sag'la dhan
was-given. Then the-younger son a-few days-after all the-wealth
ghēūn par-mul'kāt gōlā. Mag tētha vāt'la tasā
having-taken into-another-country went. Then there it-pleased(-him) so
paisā udav'lā. Mag sag'lā tyā-tsā paisā sar'lyā-var
the-money was-squandered. Then all him-of the-money was-spent-after
tyā mul'kāt mōṭhā kāl pad'lā. Tēvhlā tyās mōṭhī taṅgī
that in-country mighty famine fell. Then to-him great difficulty
hōū lāg'li. Tō tyā gāvāt'lyā ēkā mōṭhyā mān'sā-pāsi rāhelā.
to-be began. He that village-in-of one great man-near lived.
Tyā-na āp'lē duk'ra tsārāyāsāthī āp'lyā vāv'rāt pāṭhav'la.
Him-by his-own swine to-feed-for his-own into-field it-was-sent.

Marāṭhi is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nāgpuri form of the language, and it is not necessary to give any specimens.

In Raipur, Marāṭhi is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nāgpuri, though there are some traces of the influence of the neighbouring Chhattisgarhi. Compare *khāy-chī man'shā*, desire to eat; *khēt*, field. The neuter gender is on the point of disappearing. Compare *dōn lēk'rā* (neuter) *hōtē* (masc.), two sons were. The occasional writing of a cerebral *n* is only a learned orthography, and does not represent a different pronunciation.

. The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 64.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT RAIPUR.)

एका मनुष्याला दोन लेकराँ होते । लहान्या पोरान म्हनल की, बाबा जिनगी-मधे माझा जो वाटा आहे तो मला द्या । मग त्यान आपली संपत्ति वाटून दिली । लहान लेकरान सारी जायदाद एका ठिकाणी करून आपण परदेशात चालला गेला । तेथे काही दिवस राहून-सत्या जे काही त्याज-जवळ होत ते त्यान उडवून दिले । जमा उडवून दिली अन तेथे दुकाळ पडला अन तो अनाथ होऊन गेला । जेव्हा तो उपाशी मरू लागला तेव्हा तो कोन्या गृहस्थाच्या घरी गेला । अन त्यान आपल्या खेता-मधे डूकर चारायस सांगितले । डूकर जो भूसा खातात तो खायची त्याची मनषा भाली, आणीक कोणी त्याला देत नव्हता । मग त्याला सुद भाली आणीक त्यान म्हनटल की, माझ्या बापाच्या येथे काही माणसाला पुश्कळ खायास मिळते अन मी उपाशी राहतो । मी उठून आता आपल्या बापा-पाशी जाईन आणीक मी त्याला म्हनीन की, हे बाबा, म्या देवाच्या विरुद्ध व तुझ्या समोर पाप केले । मी आपला लेक म्हनायच्या योग्य नाही । व मला आपल्या मजुरा-प्रमाने समजा । मग उठून आपल्या बापा-पाशी जाऊ लागला ॥

[No. 64.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōn lēk'rā hōtē. Lahānyā pōrā-na mhan'la
A-certain man-to two sons were. The-younger son-by it-was-said
 kī, 'bābā, jin'gī-madhē mādzhā dzō vāṭā āhē tō ma-lā dyā.'
that, 'father, the-property-in my what share is that me-to give.'
 Mag tyā-na āp'li sampatti vāṭūn dilī. Lahān
Then him-by his-own property having-divided was-given. The-younger
 lēk'rā-na sārī jāy'dād ēkā-ṭhikānī karūn āpaṇ par-dēsāt
son-by all property together having-made himself into-another-country
 tsāl'lā gēlā. Tētha kāhī divas rāhūn-sanyā jē kāhī tyādz-dzavaḷ
moved went. There some days having-lived what anything of-him-near
 hōta tē tyā-na uḍ'vūn dila. Dzamā
was that him-by having-squandered was-given. The-property
 uḍ'vūn dilī, an tēthā dukāḷ paḍ'lā, an tō anāth
having-squandered was-given, and there famine fell, and he destitute
 hōūn gēlā. Jēvhā tō upāśī marū lāg'lā, tevā tō
having-become went. When he starvation-with to-die began, then he
 kōnyā grihasthā-chyā ghari gēlā. An tyā-na āp'lyā khētā-madhē
a-certain householder-of to-the-house went. And him-by his-own field-into
 dūk'ra tsārāy's sāngit'la. Dūk'ra dzō bhūsā khātāt tō khāy-chī
the-swine to-feed it-was-told. The-swine which husks eat that eating-of
 tyā-chī man'shā dzhālī, āṇik kōṇī tyā-lā dēt navh'tā. Mag tyā-lā
him-of desire became, and anybody him-to giving was-not. Then him-to
 sud dzhālī, āṇik tyā-na mhan't'la kī, 'mājhyā bāpā-chyā yēthā
sense became, and him-by it-was-said that, 'my father-of here
 kabī māṇ'sā-lā puṣkaḷ khāyās mi'tē; an mī upāśī rāhy'tō. Mī
how-many men-to much to-eat is-got; and I hungry live. I
 uṭhūn ātā āp'lyā bāpā-pāśī dzāin, āṇik mī tyā-lā mhanin
having-arisen now my-own father-near shall-go, and I him-to shall-say
 kī, "hē bābā, myā Dēvā-chyā viruddha va tuhyā samōr pāp kēla.
that, "O father, by-me God-of against and of-thee before sin is-made.
 Mī āp'lā lēk mhanāy-chyā yōgya nāhī. Va ma-lā āp'lyā
I your-own son of-being-called worthy am-not. And me-to your-own

majurā-pramānē sam^adzā.''' Mag uṭhūn āp^alyā bāpā-pāśī dzāū
servant-like consider.''' Then having-arisen his-own father-near to-go
 lāg^alā.
he-began.

DHAN^aGARĪ.

One thousand eight hundred individuals in Ohhindwara have been reported as speaking Dhan^agari, *i.e.* 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāṭhī current in the Central Provinces. The Dative takes the suffix *lē* as in Betul; thus, *mān^asā-lē*, to a man.

The only peculiarity of the so-called Dhan^agari is a tendency to drop the final *a* which corresponds to *ē* in Standard Marāṭhī. Thus, we find *tyān*, by him; *sagūḷ dhan*, all property, and so on. This tendency is, however, also found among the Dhan^agars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative *yē-dzō*, please come; *pāhē-dzō*, please look; the imperfect *bas^alēt*, were sitting; the third person plural of the present tense, *khātē*, they eat; *dzātēt*, they go, etc.

On the whole, however, the Dhan^agari agrees with the Marāṭhī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[No. 65.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHAN^aGARĪ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

कोन्या मानसाले दोन लेक होते । त्यातून लहान बापाले म्हनाला, बाबा आमच्या जो काही हिम्मा आहे तो वाटून दे । मंग त्यान त्याहिले धन वाटून दिल । मग थोड्या दिवसांत लहान लेक सगळं धन जमा करून कोनी कडे दूर गाँवी चालला गेला, आणि त्या देशांत जाऊन तो भिकारी झाला । धन उडून देऊन तऱ्हा त्या देशांत मोठा काळ पडला । मग त्याले मोठी गरीबी आली । तऱ्हा तो त्या गावातल्या एका मानसा जवळ जाऊन राहिला । त्यान त्याले डुकर चारासाठी आपल्या वावरांत धाडल । मग त्यान म्हटल का, डुकर जे साल खाते ते खाऊन आपण पोट भराव । आनीक त्याले कोन काही देऊ नाही ॥

[No. 65.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHAN'GARĪ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnyā mān'sā-lē dōn lēk hōtē. Tyātūn lahān bāpā-lē
A-certain man-to two sons were. Them-in-from the-younger father-to
 mhanālā, 'bābā, ām-chyā dzō-kāhi hissā āhē tō vātūn dē.'
said, 'father, us-of whatever share is that having-divided give.'
 Maṅg tyān tyāhi-lē dhan vātūn dila. Mag thōdyā
Then him-by them-to wealth having-divided was-given. Then a-few
 div'sāt lahān lēk sagaḷ dhan dzamā karūn kōnī-kadō
in-days the-younger son all wealth together having-made elsewhere-to
 dūr gāvi tsāl'lā-gelā, āni tyā dēsāt dzāūn tō bhikāri
far to-a-village went-away, and that in-country having-gone he a-beggar
 dzbālā; dhan udūn dēll, tāvḥā tyā dēsāt mōṭhā
became; wealth having-squandered was-given, then that in-country mighty
 kāḷ paḍ'lā. Mag tyā-lē mōṭhī garībī ālī. Tavḥā tō tyā gāvāt'lyā
famine fell. Then him-to great poverty came. Then he that of-cillage
 ēkā mān'sā-dzavaḷ dzāūn rah'lā. Tyān tyā-lē dukar tsārisāthī
one man-near having-gone lived. Him-by him-to the-swine to-feed-for
 āp'lyā vāv'rāt dhāḍ'lā. Mag tyān mhaṭal kā, dukar
his-own into-field it-was-sent. Then him-by it-was-said that, the-swine
 jē sāl khātō tē khāūn apan pōṭ bharāv. Ānik
what husks eat that having-eaten by-me belly should-be-filled. And
 tyā-lē kōn kāhi dēll nāhi.
him-to by-anybody anything was-given not.

[No. 66.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHAN^AGARĪ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN II.

A POPULAR TALE.

एक धनगर होता। तो बकरे चारायले गेला। त्यान आपल्या मुनेले सांगी-
तल, माही भाकर घेऊन येजो। बारा वाजाची येळा झाली, तिले त्या भाकरीची याद
राहली नाही। एका वावरा-मंधी एक कुनबी आजत वाहत होता। तो
धनगर त्याच्या-पाशी गेला, त्या कुनब्याले म्हनते की, माहे बकरे आंब्या खाले
बसलेत। माहे बकरे पाहेजो। मी जेऊन येतो। तो जेवासाठी गेला। जेऊन पुनः
आला, बकरे बसलेच होत्या। पुनः त्यान आपल्या बकऱ्या घेऊन गेला चारायले ॥

TRANSLITERATION AND TRANSLATION.

Ek dhan^{gar} hōtā. Tō bak^{rē} tsārāy-le gēlā. Tyān āp^{lyā}
A shepherd there-was. He sheep to-graze went. Him-by his-own
sunē-lē sāngit^{la}, 'māhi bhākar ghēūn yē-dzō.' Bārā
daughter-in-law-to it-was-told, 'my bread having-taken come-please.' Twelve
vādzā-chī yēlā dzhāli, ti-lē tyā bhāk^{rī}-chī yād rāh^{li} nāhi.
striking-of time became, her-to that bread-of recollection remained not.
Ekā vāv^{rā}-mandhi ōk kun^{bī} āūt vāhat hōtā. Tō dhan^{gar}
One field-in one cultivator plough driving was. That shepherd
tyā-chyā-pāsi gēlā, tyā kun^{byā}-lē mhan^{tē} kī, 'māhē bak^{rē} āmbiyā-
him-of-near went, that cultivator-to says that, 'my sheep a-mango-tree-
khālē bas^{lēt}. Māhē bak^{rē} pāhē-dzō. Mī jēūn yētō.'
under are-seated. My sheep look-after-please. I having-dined come.'
Tō jēvāsāthi gēlā. Jēūn punaḥ ālā, bak^{rē} bas^{lē}-ts
He dinner-for went. Having-dined again came, the-sheep seated-even
hōtyā. Punaḥ tyān āp^{lyā} bak^{ryā} ghēūn gēlā tsārāy-lē.
were. Again him-by his-own sheep having-taken he-went to-graze.

FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread.' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.

DZHĀRPĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellichpur. It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral / for a cerebral / when preceded by a vowel. Thus, *ghōlā*, a horse; *vāhaḷē*, Standard *vāḷhē*, he served. Occasionally, however, we find forms such as *dhāḍlan*, it was sent. The genuine cerebral / is commonly pronounced as *r*; thus, *kār*, famine; *īr*, time, and the /, which is substituted for /, is probably pronounced in a similar way. Thus, the name of the dialect is often given as *Jhālpī*.

In other respects the dialect calls for few remarks. Note forms such as *rākhāvā-lē*, in order to tend; *dhāḍlan*, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpichandra, contains poetical forms such as *bārā*, to my child; *ghēūnī*, having taken, and also some Eastern Hindī forms, such as *bāl*, hair; *Gōpichandan*, oblique form of *Gōpichanda*, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[No. 67.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DZHĀRPĪ DIALECT.

(DISTRICT ELlichPUR.)

SPECIMEN I.

एका मानसाले दीन पोर होते । त्यातला लाहान पोरगा बापास म्हने,
बाबा माझ्या हिशाचा माल मले देऊन टाक । त्या वक्ती त्यान आपली जिनगी दोघा
पोराले वाटून देली । मंग थोळ्याच दिवसा-मंधी लाहान्या पोरान आपली सारी
जिनगी सावळली । मंग तो दुसऱ्या मुलखा-मंधी फिरावाले गेला । तथी त्यान चहूल-
बाजीत आपला सारा पैसा उळवला । जेव्हा जवळचा सारा पैसा सरला, त्या
वखतीच त्या मुलकांत कार पळला ; अन त्याले खावा पिवाची मोठी अळचन
भाली । मंग तो त्या मुलका-मंध्या एका भल्या मानसाच्या घरी जाऊन त्याच्या-
पार्शी राहिला । तव्हा त्यान त्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

TRANSLITERATION AND TRANSLATION.

Ekā	mān'sā-lē	dōn	pōr	hōtē.	Tyāt'lā	lāhān	pōr'gā
One	man-to	two	sons	were.	Them-in-from	younger	son
bāpās	mhanē,	'bābā,	māhyā	hiśā-tsā	māl	ma-lē	dēūn
to-father	said,	'father,	my	share-of	property	me-to	having-given
							throw.'

Tyā-vakti tyā-na āp'li jin'gi dōghā pōrā-lē vātūn
At-that-time him-by his-own property both sons-to having-divided
 dēli. Maṅg thōlyā-ts div'sā-mandhi lāhānyā pōrā-na āp'li
was-given. Then a-few-only days-in the-younger son-by his-own
 sārī jin'gi sāva'li. Maṅg tō dus'ryā mul'khā-mandhi
all property was-collected. Then he another country-into
 phirāvā-lē gēlā. Tathī tyā-na tsahūl-bājīt āp'lā sārā
journeying-to went. There him-by in-wantonness his-own all
 paisā ulav'lā. Dzavhā dzava|tsū sārā paisā sar'lā, tyā
money was-squandered. When near-of all money was-spent, that
 vakh'ti-ts tyā mul'kāt kār pa'lā, an tyā-lē khāvā-pivā-chī
time-very that in-country famine fell, and him-to eating-and-drinking-of
 mōthī al'tsan dzhālī. Maṅg tō tyā mul'kā-mandh'chyā ēkā bhalyā
great difficulty became. Then he that country-in-of one well-to-do
 mān'sā-chyā ghari dzāūn tyā-chyā-pāśī rāhilā. Tavhā tyā-na
man-of to-house having-gone him-of-near lived. Then him-by
 tyā-lē āp'lyā vāv'rāt dukar rākhāvā-lē dhād'lan.
him-to his-own in-field swine to-tend it-was-sent.

[No. 68.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DZHĀRPI DIALECT.

(DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

गोपिचंद राजियाचे सोनियाचे बाल ।
 बिजल्या घोळि-वर सार भाला ॥
 आंगी लेला भगाबागा कानी कुंडल लिकलेला ।
 चेला गोसायाचा भाला ॥
 माता बोलली मैनावंती जोगदंड नोको घेऊ ।
 राज कोनाले देऊ भोवर बंगल्याचा ॥
 गोपिचंद जाते वना रयत रळते डुरडुर ।
 नाहीं नेतराले जल मैनावंतिच्या ॥
 गोपिचंद जाते वना रयत मनी गयवरली ।
 मनी खुशाल भाली मैनावंती ॥
 बारा गोपिचंदा जोगदंड देईन ।
 पुळ चालवून घेईन भोवर बंगल्याच राज ॥
 लळू नोको भुरू नोको चंफावंती बहेनी ।
 आला जोग घेऊनी गोपिचंद राजा ॥
 गोपिचंदन भाया पोरा आला सन ।
 बैला जेवू वाहळे कोन बहीन बोलली चंफावन ॥
 गोपिचंदन भाया आसीन आला सन ।
 पाटी बसवल कोन माझ्या काशीच्या वरजुन ॥
 गोपिचंदन माझ्या भाया दिवारी आला सन ।
 बोरवन करल कोन सजना वाचुन ॥

बारा वरस भाले गोपिचंदाच्या ज्यानीले ।
 मुंदुरका येनीले बहीनी चंफावंतीच्या ॥
 भाया माझ्या गोपिचंदा बारा वरसाची तुही जानी ।
 कोन देईल पानी तुझ्या आंघोरीले ॥
 गोपिचंद बोलला बारा वरसाची माही जानी ।
 अरुचा वरसाची माही रानी देईल मले पानी आंघोरीले ॥
 भाया माझ्या गोपिचंदा कोवरी तुही जानी ।
 तुझ्या आंघोरीले कोव्या घागरीचा पानी ॥

[No. 68.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DZĤĀRPĪ DIALECT.

(DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

TRANSLITERATION AND TRANSLATION.

Gōpichanda rājīyā-ehē sōniyā-ehē bāla,
Gōpichanda king-of gold-of hair,
 Bijalyā ghōḷi-vara sāra dzhālā.
(Swift-as-) lightning marc-on mounted became.

Angī lēlā dzhagā-bāgā kāmī kuṇḍala likalēlā;
On-the-body was-taken robe-etcetera in-the-car carrying was-put;

Chēlā gōsāyā-tsā dzhālā.
Disciple ascetic-of he-became.

Mātā bōlali Maināvantī, 'dzōga-daṇḍa nō-kō ghēu.
The-mother said Maināvantī, 'world-renunciation not-should take.

Rādza kōnā-lē dēu bhōvara Bangalyā-tsā ?
Kingdom whom-to shall-I-give large Bengal-of ?

Gōpichanda dzātē vanā; rayat ralatē ḍura-ḍura.
Gōpichanda goes into-forest; subjects cry bitterly.

Nāhī nētarā-lē dzala Maināvantī-ehyā.
Not eyes-to water Maināvantī-of.

Gōpichanda dzātē vanā; rayat manī gayavaralī.
Gōpichanda goes into-forest; subjects in-mind grieve.

Manī khuśāla dzhālī Maināvantī.
In-mind happy became Maināvantī.

'Bārā Gōpichandā dzōga-daṇḍa dēina;
'To-my-child to-Gōpichanda renunciation I-shall-give;

Puḷa tsālāvūna ghēina bhōvara Bangalyā-tsā rādza.
Hereafter having-conducted I-shall-take wide Bengal-of kingdom.'

'Laḷū nōkō, dzhurū nōkō Champhāvanti bahēni.
'Cry do-not, pine do-not Champhāvanti sister.

Ālā dzōga ghēūni Gōpichanda rādzā.
Came meditation having-taken Gōpichanda king.'

'Gōpichandana bhāyā, Pōrā ālā sana.
'Gōpichanda brother, Pōrā has-come festival.

Bailā jēvū vāhalē kōna ?' bahina bōlali Champhāvana.
Bullock to-eat will-serve who ?' sister said Champhāvana.

'Gōpichandana bhāyā, Āsina ālā sana ;
'Gōpichanda brother, of-Āsvin came festival ;

Pāṭi basavala kōna māhyā Kāśi-chyā varadzuna ?
On-seat will-place who my Kāśi-of except ?

'Gōpichandana māhyā bhāyā, Divāri ālā sana.
'Gōpichanda my brother, Divāli came festival.

Bōravana karala kōna sadzanā vātsuna ?
Giving-away will-make who good-person except ?

Bārū varasa dzhālē Gōpichandā-chyā jyāni-lē.
Twelve years became Gōpichanda-of youth-to.

Mundurakā yēni-lē babini Champhāvanti-chyā.
Ornaments braid-to sister Champhāvanti-of.

'Bhāyā māhyā Gōpichandā, bārā varasā-chi tuhi jāni.
'O-brother mine O-Gōpichanda, twelve years-of thy youth.

Kōna dēila pāni tuhyā ānghōri-lē ?
Who will-give water thy bath-for ?

Gōpichanda bōlalā, 'bārā varasā-chi māhi jāni,
Gōpichanda said, 'twelve years-of my youth,

Alatsā varasā-chi māhi rāni, dēila ma-lē pāni ānghōri-lē.
Two-and-a-half years-of my queen, will-give me-to water bath-for.'

'Bhāyā māhyā Gōpichandā, kōvari tuhi jāni ;
'O-brother mine O-Gōpichanda, delicate thy youth ;

Tuhyā ānghōri-lē kōryā ghāgari-tsā pāni.
Thy bathing-for new jar-of water.'

FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple

of an ascetic. Said Maināvantī, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Gōpichanda went into the forest. His subjects cried bitterly, but no tears came in Maināvantī's eyes. Gōpichanda went into the forest. His subjects felt grief in their minds, but Maināvantī became happy at heart. 'I will let my child Gōpichanda renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal.'

'Do not weep, do not pine, sister Champhāvantī. King Gōpichanda has renounced the world.'

Said his sister Champhāvan, 'O my brother Gōpichanda, the Pōlā¹ festival has come. Who will serve food to the bullocks?'

'O my brother Gōpichanda, the festival of the Āśvin month has come. Who will place me on my seat except my Kāśī?'

'O Gōpichanda, my brother; the Dīvālī festival has come. Who will send me to the husband's house, except the good friend?'

Twelve years of Gōpichanda's youth passed. Rings were put into the braided hair of his sister Champhāvantī.

'O my brother Gōpichanda, you are now twelve years of age. Who will give you water for your bathing?'

Said Gōpichanda, 'my age is twelve years; my queen is two and a half, and she will give me water for my bathing.'

'O my brother Gōpichanda, your youth is delicate, and you get water for your bathing from a new jar.'

GŌVĀRI.

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvārī. In reality, however, no such form of speech exists. The Gōvārs of Hoshiangabad speak Bundēlī, in Chhindwara and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandara some of them speak Bundēlī and others Marāṭhī. The estimated number of Marāṭhī-speaking Gōvārs is as follows:--

Chhindwara	.	.	.	.	.	.	.	.	.	.	.	2,000
Chanda	.	.	.	.	.	.	.	.	.	.	.	500
Bhandara	.	.	.	.	.	.	.	.	.	.	.	150
TOTAL											.	2,650

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāṭhī current in the district.

The so-called Gōvārī of Chhindwara is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final *a* in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to *ē* in Standard Marāṭhī, is often dropped; thus *tyān*, by him, *pōt bharāv*, the belly should be filled; *bhukan*, with hunger. Similarly also *sāman*, Standard *sām"nē*, before.

¹ The Pōlā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvana or Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

Ē is sometimes substituted for *i*, and *ō* for *u*; thus, *dēll* and *dīla*, given; *tōhā*, thy. In *it'kē vars dzhālē*, so many years have past, *vars* has become masculine, the influence of the neighbouring Bundēli having occasioned the disappearance of the neuter gender. In *tyān tē sarv dhan vāṭūn dēllī*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in *hyā pōryā*, this son, where *hyā* apparently is the neuter form *hē*; compare *pāhē*, see.

Ā corresponds to Standard Marāṭhī *ē* in forms such as *bhukan*, with hunger; *tyā vēlas*, at that time; *rāh'las*, thou livest.

The cerebral *ṇ* is very irregularly used; thus, *mhaṇ'la* and *mhan'la*, it was said. It is probably always pronounced as a dental *n*.

The cerebral *l* is regularly used. The only exception is *kāl*, famine, which seems to be a Hindī loan-word.

Characteristic words occurring in the specimen are *tut*, thou; *tutyā*, i.e., *tuchyā*, thy (oblique); *tē khātē*, they eat.

The Gōvārs in the Bundēli-speaking tract of Chhindwara speak Bundēli, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhī of the Central Provinces.

[No. 69.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

GÓVARI DIALECT.

(DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर होते । त्यातल्या लाहान्यान बापाले म्हणल बापा माहा जो हिस्सा येईल तो मले दे । त्यान ते सर्व धन त्याहीले वाटून देछी । लहान भावान सगळ धन जमा करून दुसऱ्या गांवात चाछा गेला । तेथ त्यान बदमासीत सर्व पैसा उडून देछा । मग त्या गावात काल पडला । मग तो मोठा मीकारी भाला । तका तो एका मानसा जवळ चाकर राहला । त्यान त्याले डुकर चारासाठी वावरात धाडल । मंग त्यान म्हटल की डुकर जे खाते ते खाउन आपण पोट भराव । आन त्याले कोन काही देछ नाही । मग त्यान म्हणल की, माछा बापा-च्या घरी कीतीक लोकाले चांगली भाकर मिळते । आन मी भुक्कन मरतो । मी आता आपल्या बापा पासी जातो, आन त्याले म्हणीन की, मी मोठ पाप केल आता मी तुहा पोरानोहे । मी तुच्या घरचा चाकर आहो । मंग तो तेथून आपल्या बापा पासी गेला । मग त्याच्या बापान त्याले पाहल । तका तो त्याच्या जवळ धावत आला, आन त्याच्या गळ्याले बिलगून गेला, आनिक त्याचा मुका घेतला । मंग त्याचा पोरान त्याले म्हटल, बाबा म्या तुत्या सामन मोठ पाप केल । आता तू मले आपला पोऱ्यामानू नको । पन बापान आपल्या चाकराले सांगतल की चांगल आंगरख आन, आन छाले घालून दे, आनिक त्याच्या बोटांत मुंदी घाल, आनिक पायांत जोडा घाल, मंग आपन अन खाऊ । काहून की छा माहा पोऱ्या इतके दिवस मेला होता आता तो जीता भाला, आनिक हरपला होता तो सापडला मून त्याले मोठी खुसी भाली ॥

त्या वेळस त्याचा वडील पोरग वावरात होत । मंग तका तो घरी आला तका त्यान नाच पाहेला । तका त्यान एका चाकराले बलावल आनिक म्हणल की हे काय होय, तका त्यान सांगतल की तुहा भाऊ आता आला आन तो आपल्या बापा पासी गेला म्हून त्यान मोठ जेवन देछ । तका तो मंधी जात नक्ता । तका त्याचा बाप बाहीर आला आन त्याले समजोल । पन त्यान बापाले म्हणल की पाहे इतके वर्स भाले मी तुही चाकरी करतो आन म्या तुह बोलन कधी ही तोडल

नाही । तरी तून मी आपल्या दोस्ता बरोबर खेलाव म्हणून मले बकरीच पीलू
 देख नाहीस । आनिक ज्यान तुह सर्व धन किसबीनी बराबर उडून देख तो तुहा
 पोया आला मून तून सर्वाले मोठ जेवन देख । तका त्यान त्याले म्हनल की पोरा
 तुत माहा बराबर सदाई राहतस आन माहा सर्व धन तोहच आहे । पन खुसी
 कराव हे बराबर आहे काहून का ह्या तुहा भाऊ मेला होता तो आता जीता
 भाला आन हरपला होता तो आता सापडला ॥

[No. 69.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

TRANSLITERATION AND TRANSLATION.

Kōn mān'sā-lē dōn pōr hōtē. Tyāt'lyā lāh'nyān
A-certain man-to two sons were. Them-in-from the-younger-by
 bāpā-lē mhaṇ'la, 'bāpā, māhā dzō hissā yēil tō ma-lē dē.'
the-father-to it-was-said, 'father, my what share will-come that me-to give.'
 Tyān tē sarv dhan tyāhī-lē vātūn delli. Lahān
Him-by that all wealth them-to having-divided was-given. The-younger
 bhāvān sagaḷ dhan jamā karūn duṣ'ryā gāvāt tsūllā
brother-by all wealth together having-made another into-village moved
 gēlā. Tētha tyān bad'māsīt sarv paisā udūn
went. There him-by in-debauchery all money having-squandered
 dellā. Mag tyā gāvāt kāl paḍ'lā. Mag tō mōṭhā bhikārī
was-given. Then that into-village famine fell. Then he great a-beggar
 dzhālā. Tavhā tō ōkā mān'sā-dzavaḷ tsākar rāh'lā. Tyān tyā-lē ḍukar
became. Then he one man-near a-servant lived. Him-by him-to the-swine
 tsārāsāṭhī vāv'rāt dhāḍ'lā. Maṅg tyān mhaṭal kī, ḍukar
feeding-for into-the-field it-was-sent. Then him-by it-was-said that, the-swine
 jē khātē tē khāūn āpaṇ pōṭ bharāv. Ān tyā-lē
what eat that having-eaten by-himself the-belly should-be-filled. And him-to
 kōn kāhī dell nāhī. Mag tyān mhaṇ'la kī, 'māhyā
by-anybody anything was-given not. Then him-by it-was-said that, 'my
 bāpā-chyā ghari kitik lōkā-lē tsāng'li bhākar miḷ'tē, ān mi
father-of in-house how-many people-to good bread is-got, and I
 bhukan mar'tō. Mi ātā āp'lyā bāpā-pāsi dzātō, ān tyā-lē mhaṇin
hunger-with die. I now my-own father-near go, and him-to will-say
 kī, "mī mōṭh pāp kēl. Ātā mī tuḥā pōrā nōhē. Mī
that, "by-me great a-sin was-made. Now I your son not-am. I
 tuhyā ghar'tsā tsākar āhō." 'Maṅg tō tēthūn āp'lyā bāpā-pāsi
your house-staying servant am." 'Then he there-from his-own father-near
 gēlā. Mag tyā-chyā bāpān tyā-lē pāhal, tavhā tō tyā-chyā-dzavaḷ
went. Then him-of father-by him-to it-was-seen, then he him-of-near
 dhāvāt ālā, ān tyā-chyā galyā-lē bil'gūn gēlā, ānik tyā-tsā
running came, and him-of the-neck-to having-clung went, and him-of

mukā ghēt'lā. Maṅg tyā-ohyā pōrān tyā-lē mhaṭal, 'bābā, myā a-kiss was-taken. Then him-of the-son-by him-to it-was-said, 'father, by-me tutyā sāman mōṭh pāp kēl. Ātā tū ma-lē āp'lā pōryā mānū thee-of before great a-sin is-made. Now thou me-to thy-own son consider na-kū.' Pan bāpān āp'lyā tsāk'rā-lē sāngatal ki, 'tsāng'la should-not.' But the-father-by his-own servant-to it-was-told that, 'good āngar'kha ān, ān hyā-lē ghālūn dē, ānik tyā-ohyā bōṭṭāt a-coat bring, and this-to having-put-on give, and him-of on-the-finger mundi ghāl, ānik pāyāt dzōdā ghāl, maṅg āpan an khāū. a-ring put, and on-feet a-shoe put, then we food shall-eat. Kāhūn ki, hyā māhā pōryā it'kē divas mēlā hōtā, ātā tō jītā Because that, this my son so-many days dead was, now he alive dzhālā; ānik harap'lā hōtā, tō sāpad'lā.' Mūn tyā-lē mōṭhi khusi became; and lost was, he is-found.' Therefore them-to great joy dzhālī. became.

Tyā vēlas tyā-tsā vadil pōrag vāv'rāt hōt. Maṅg dzavhā tō That at-time him-of eldest son in-the-field was. Then when he ghari ālā, tavhā tyān nāts pāhēlā. Tavhā tyān ēkā to-the-house came, then him-by a-dance was-seen. Then him-by one tsāk'rā-lē balāval, ānik mhan'la ki, 'hē kāy hōy'? Tavhā servant-to it-was-called, and it-was-said that, 'this what is'? Then tyān sāngatal ki, 'tuhā bhāū ātā ālā, ān tō āp'lyā him-by it-was-told that, 'thy brother now came, and he your-own bāpā-pāsi gēlā, mhūn tyān mōṭh jēv'n dēll.' Tavhā tō father-near went, therefore him-by great a-feast was-given.' Then he mandhi dzāt navhatā. Tavhā tyā-tsā bāp bāhir ālā, ān tyā-lē into going was-not. Then him-of father out came, and him-to sam'dzōl; pan tyān bāpā-lē mhan'la ki, 'pāhē, it'kē vars entreated; but him-by the-father-to it-was-said that, 'see, so-many years dzhālē, mi tuhi tsāk'ri kar'tō, ān myā tuh bōlan kadhi hi tōdal became, I thy service do, and by-me thy speech ever even was-transgressed nāhi; tari tūn, mi āp'lyā dōstā-barōbar khēlāv, mhanūn not; still by-thee, by-me my-own friends-with it-should-be-played, having-said ma-lē bak'ri-ts pilū dēll nāhis; ānik jyān tuh sarv me-to a-goat-of a-young-one was-given not; and whom-by thy all dhan kis'bini-barābar udūn dēll, tō tuhā pōryā ālā, wealth harlots-with having-squandered gave, that thy son came, mūn tūn sarvā-lē mōṭh jēv'n dēll.' Tavhā tyān tyā-lē therefore by-thee all-to great a-feast was-given.' Then him-by him-to mhan'la ki, 'pōrā, tut māhā barābar sadāi rāh'tas; ān māhā sarv it-was-said that, 'son, thou of-me with always livest; and my all

dhan tōha-ts āhē; pan khusi karāv hē barābar āhē, kāhūn|
wealth thine-alone is; but joy should-be-made this proper is, because
 kā, hyā tuhā bhāū mēlā hōtā, tō ātā jītā dzhālā; ān harap'lā hōtā,
that, this thy brother dead was, he now alive became; and lost - was,
 tō ātā sīpad'lā.'
he now is-found.'

It has already been remarked that some of the Gōvārs of Bhandara speak Bundēli and others Marāṭhī. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāṭhī of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, *ātā*, now; *tavhā*, then. Sometimes, however, it is preserved or changed to *n*; thus, *ātā̃*, now; *karūn*, we shall make.

The cerebral *ṭ* has always been written as *ṭh*; thus, *pōṭh*, belly; *vāṭhā*, share.

The cerebral *n* is very irregularly used; thus, *mān̄sā-lē*, to a man; *pānī*, water.

The cerebral *l* is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, *dzaval* and *dzavar*, near; *mir̄lā*, he was found.

The neuter gender is constantly confounded with the masculine; thus, *hā kā āhē*, what is this? *it̄lē varsā dzhālē*, so many years passed; *āp̄lū kāmā-ts*, our business.

The dative takes the suffix *lē*; thus, *bāpā-lē*, to a father. 'To him' is *tyā-lū* and *tyā-lē*; 'their' *tyāhi-tsā*. The suffix of the agent-instrumental is *nē* or *na*; thus, *bhukē-nē*, with hunger; *bāpā-na*, by the father.

The verb substantive is *āhā* and *āhō*, I am; *āhē* and *āhēs*, thou art; *āhē* and *āhēt*, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāṭhī of the district; thus, *mī mar̄tō*, I die; *tē mār̄tē(t)*, they strike. Irregular forms are *mī dzātū*, I go; *mī mār̄tā*, I strike; *āmhi dzāhun*, we go. The final *n* of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. *Mī ālun*, I have come, stands for *mī ālō*. *Mī gēlā*, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, *tyā-nē vāṭhā karūn dēlā*, him-by division having-made was given. The first person singular, however, ends in *tō*, the third person singular often in *lan*, and the first person plural in *lū*; thus, *mī pāp kēlō*, I did sin; *tyā-na tyā-lē dhād̄lan*, him-by him it-was-sent; *āmhi mār̄lū*, we struck; *āp̄lī sampat khōūn dēllan*, he squandered his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find *tō gēlan*, he went.

Forms such as *mī asūn*, I shall be, I may be; *mī mār̄ūn*, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāṭhī of the district.

[No. 70.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT BHANDARA.)

एका माणसाले दोघ लेक होते । दोघा पोरा-मंघील लहान पोया बापाले बोलला । बाबा जो पैसा आहे त्याचा वाठा माझा माले दे । मंग त्याने पैसाचा

वाठा करून देला । मंग थोड्या दिवसानें लहान पोरगा समदा पैसा घेऊन दूर गाँवाले चालला गेला । तेथ जाऊन-सऱ्या बेजाहा खर्च करून आपली संपत खोजून देलून । सर्व पैसा खर्चून-सनी मंग त्या गाँवांत मोठा फाका पडला । माहाग पडला तर त्याले अडचन झाली । तो त्या गाँवच्या भाल्या माणसा-जवळ जाऊन राहिला । त्यान आपल्या वावरात त्याले डुकर चारावाले धाडलून । तऱ्हा डुकर जे फोल खात होते ते खाऊन आपला पोठ भरावा अस त्याले वाठला । त्याला कोणी काँहीं नाही देलून । मंग तो अकलित आला आणि म्हणलून, माझ्या बाबाच्या घरी चाकर माणसाले बहु भाकर खायाले आहे । आता मी भुकीने मरतो । मी उठून आपल्या बापा जवळ जाईन, अन त्याला म्हणीन, बाबा मी देवा-जवळ अन तुझ्या सामने पाप केलो असीन, आज-पासून तुझ्या लेका-परमाण नाही राहलो । चाकरा-परमाण आता मले ठेव । मंग आपल्या बाबा-जवळ गेला । तऱ्हा दुरनच पाहून-सनी बापाले दया आली । तेथून उठून गेलून लेकाच्या गळ्याले भोंवून-सनी चुमा घेतला । मंग पोरान म्हणलून । मी देवा-जवळ आणि तुझ्या सामने पाप केलो । आज-पासून तुम्हा लेक म्हणवाचा योगत काँहीं राहलो नाही । मंग बापान आपल्या चाकराले सांगलून चांगला आंगडा याले घालावाले द्या । याच्या बोठात आंगुठी (मुदी) ठाकावाले द्या , जोडा बी पायांत ठाकावाले द्या । खाऊन आताँ आम्ही खुशी करून । हा लेक मेला होता, जिता होऊन-सनी आला । दवडला होता तो आला । तऱ्हा ते अनन्द करू लागले ॥

या वेळेस त्याचा मोठा लेक वावरात होता । मंग यान घरा-जवळ येऊन उभा राहून आवाज एकलून । तऱ्हा एका माणसाले बोलावून-सनी खबर घेतली, हा का आहे । त्यान सांगलून, हा तुम्हा भाऊ आला आहे, तुझ्या बापाले हा सुखरीत मिरला । मंग मोठा पाहुणचार केलून । तऱ्हा त्याले मोठा राग आला । तर घरांत नाही गेला । त्याचा बाप बाहेर आला, अन त्याले समजवु लागला । मंग त्यान बापाले उत्तार देलून, इतले वरसा झाले मी तुम्ही चाकरी करतो । अगा मी तुम्हा हुकूम काँही मोडलो नाही । मी सग्याची खुशी करावाले काँहीं बकरा देल्या नाही । अन यान समदा पैसा किजबीण-बराबर उडवून-सऱ्या आणखीन बापा-जवळ आला, त्याच्यासाठी मोठा जेवण केलून । मंग तऱ्हा बापान म्हणलून, पोरान तु हमेशा माझ्या-बरोबर आहेस । हा आताँ जितली धन-दौलत घरांत आहे ती तुम्हीच आहे । आताँ खुशी करावाचा आपला कामच हो । हा तुम्हा भाऊ मेला होता आताँ जिता झाला, दवडला होता तो साँपडला आहे ॥

[No. 70.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēkā māṇ'sā-lē dōgha lēk hōtē. Dōghā pōrā-mandhīl lahān
A-certain man-to two sons were. Both sons-from-among the-younger
 pōryā bāpā-lē bō'lā, 'bābā, dzō paisā āhē tyā-tsā vāṭhā mādzhā mā-lē
son the-father-to spoke, 'father, what money is that-of share my me-to
dē.' Maṅg tyā-nē paisā-tsā vāṭhā karūn dēlā. Maṅg thōdyā
give.' Then him-by the-money-of share having-made was-given. Then a-few
 div'sā-nā lahān pōr'gā sam'dā paisā ghōūn dūr gāvā-lē tsāl'lā
days-in the-younger son all money having-taken far a-village-to moved
 gēlā. Tētha dzāūn-sanyā bē-jāhā kharts karūn āp'li sampat
went. There having-gone misplaced expense having-made his-own property
 khōūn dēllan. Sarv paisā khartsūn-sanī maṅg tyā gāvāt mōṭhā
having-squandered gave. All money having-spent then that in-village great
 phākā paḍ'lā. Māhāg paḍ'lā, tar tyā-lē aḍ'tsan dzhālī. Tō tyā
famine fell. Dearness fell, then him-to a-difficulty became. He that
 gāv'chyā bhalyā māṇ'sā-dzavaḷ dzāūn rāhilā. Tyā-na āp'lyā
village-inhabiting well-to-do man-near having-gone lived. Him-by his-own
 vāv'rāt tyā-lē ḍukar tsārāvā-lē dhāḍ'lan. Tavhā ḍukar jē phōl khāt
in-a-field him-to the-swine feed-to it-was-sent. Then the-swine what husks eating
 hōtē tē khāūn āp'lā pōṭh bharāvā asa tyā-lē vāṭh'lā.
were that having-eaten his-own belly should-be-filled so him-to it-appeared.
 Tyā-lā kōṇī kāhī nāhi dēlan. Maṅg tō ak'lēt ālā, āpi
Him-to by-anybody anything not was-given. Then he in-senses came, and
 mhaṇ'lan, 'mājhyā bābā-chyā ghari tsākar māṇ'sā-lē bahu bhākar khāyā-lē
it-was-said, 'my father-of in-house servants men-to much bread to-eat
 āhē. Ātā mī bhukē-nē mar'tō. Mī uṭhūn āp'lyā bāpā-dzavaḷ
is. Now I hunger-with die. I having-arisen my-own father-near
 dzāin an tyā-lā mhaṇin, "bābā, mī Dēvā-dzavaḷ an
will-go and him-to will-say, "father, by-me God-near and
 tujhyā sām'nē pāp kēlō asin, ādz-pāsūn tujhyā lēkā-par'mān nāhi
of-thee before a-sin done will-be, to-day-from thy son-like not
 rāh'lō, tsāk'rā-par'mān ātā mā-lē ṭhēv.'" Maṅg āp'lyā bābā-dzavaḷ
I-remained, a-servant-like now me place.'" Then his-own father-near

gēlā. Tavhā dur^ana-ts pāhūn-sani bāpā-lē dayā āli.
he-went. Then from-a-distance-even having-seen the-father-to compassion came.

Tēthūn uṭhūn gēlan, lēkā-chyā galyā-lē dzhōmbūn-sani
There-from having-arisen he-went, the-son-of the-neck-to having-embraced
 tsumā gēt^alā. Maṅg pōrā-na mhaṇ^alan, 'mī Dēvā-dzava! ānik tujhyā
a-kiss was-taken. Then the-son-by it-was-said, 'by-me God-near and of-thee
 sām^anē pāp kēlō. Ādz-pāsūn tudzhā lēk mhaṇ^avā-tsā yōgat kāhī
before sin was-done. To-day-from thy son being-called-of fit at-all
 rāh^alō nāhī.' Maṅg bāpā-na āp^alyā tsāk^arā-lē sāng^alan, 'tsāng^alā
I-lived not.' Then the-father-by his-own serrant-to it-was-told, 'good
 āng^alā yā-lē ghālāvā-lē dyā. Yā-chyā bōṭhāt āngūthī (mundī)
coat this-one-to to-put-on give. This-of on-a-finger a-ring (a-ring)
 thākāvā-lē dyā, dzōdā hī pāyāt thākāvā-lē dyā. Khāūn
to-put-on give, a-shoe also on-foot to-put-on give. Having-eaten
 ātā āmhī khuṣī karūn. Hā lēk mēlā hōtā, jītā hōūn-sani
now we rejoicing shall-make. This son dead was, alive having-become
 ālā; davaḍ^alā hōtā, tō ālā.' Tavhā tē anand karu lāg^alē.
came; lost was, he came.' Then they joy to-make began.

Yā vēlēs tyā-tsa mōthā lēk vāv^arit hōtā. Maṅg yā-na
This at-time him-of the-elder son in-the-field was. Then this-one-by
 gharā-dzava! yēūn ubhā rāhūn āvādz ēk^alan. Tavhā ēkā
the-house-near having-come standing having-remained music was-heard. Then one
 mān^asā-lē hōlāvūn-sani khabar ghēt^ali, 'hā kā āhē?' Tyā-na sāng^alan,
man-to having-called news was-taken, 'this what is?' Him-by it-was-told,
 'hā tudzhā bhāū ālā āhē. Tujhyā bāpā-lē hā sukh^arit mir^ala. Maṅg
'this thy brother come is. Thy father-to this safe was-met. Then
 mōthā pāhūn^atsūr kēlan.' Tavhā tyā-lē mōthā rag ālā.
great hospitable-reception was-made.' Then him-to great anger came.
 Tar gharāt nāhī gēlā. Tyā-tsā bāp bāhēr ālā, an tyā-lē
And into-house not he-went. Him-of father out came, and him-to
 sam^adzavu lāg^alā. Maṅg tyā-na bāpā-lē uttār dēlan, 'it^alē
to-entreat began. Then him-by the-father-to reply was-given, 'so-many
 var^asā dzhālē, mī tujhī tsāk^ari kar^atō. Agā, mī tudzhā hukūm kāhī
years became, I thy service do. O, by-me thy order ever
 mōḍ^alō nāhī. Mī sāngyā-chī khuṣī karāvā-lē kāhī hak^arā dēlyā
was-broken not. I the-friends-of pleasure make-to ever a-goat was-given
 nāhī. An yā-na sam^adā paisā kidz^abiṇ-barābar uḍ^avūn-sanyā ān^akhīn
not. And this-one-by all money harlot-with having-squandered again
 bāpā-dzava! ālā, tyā-chyāsāthī mōthā jēvan kēlan.' Maṅg
the-father-near came, him-of-for great a-feast is-made.' Then

tāvḥā bāpā-na mliṇṇ'lan, 'pōrā, tu hamēśā mājhyā-barōbar
at-that-time the-father-by it-was-said, 'son, thou always of-me-with
 āhēs. Hā ātā jīt'li dhan-daulāt gharāt āhē tī tujhī-ts āhē.
art. This now as-much wealth in-house is that thine-alone is.
 Ātā khuśī karāvā-tsā āp'lā kāmā-ts hō. Hā tudzhā bhāū mēlā
Now merriment to-make our duty-very is. This thy brother dead
 hōtā, ātā jītā dzhālā; davad'lā hōtā, tō sāpad'lā āhē.'
was, now alive became; lost was, he found is.'

KŌSHṬĪ DIALECT.

This is the dialect of the Kōshṭis or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey :—

Akola	300
Ellichpur	500
Buldana	2,100
TOTAL	2,900

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshṭis of Akola is merely the ordinary Marāṭhī of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows :—

[No. 71.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT AKOLA.)

एका मनुष्याला दोघ पोर होते। त्या-पैकी लहान पोरान आपल्या बापाला म्हणल, बा, जो माझ्या वाऱ्याला जिनगीचा हिस्सा घेईल तो मला दे। बापान आपली जिनगी पोराला वाटून दिली। लई रोज भाल नाहींत तोच लहान पोरान सर्व जिनगी एका ठिकानी केली, आनिक दूर देशाला चालला गेला। आनिक तेथे उधळेपनाने वागून सर्व जिनगी नास केली। आनिक ज्या वक्ती सर्व पैसा त्यान खर्च केला, त्या वक्ती त्या देशांत मोठा काय पडला, व त्याला गरज पडू लागली। आनिक तो गेला, आनिक त्या देशांतील रहवाशाच्या घरी नौकर राहिला, व त्यान आपल्या वावरा-मंदी त्याला डूकर चारायाला धाडल। आनिक जो कोंडा डुकराय-न खाछा त्याच कोंड्याने त्यान आपल पोटा आनंदान भरल असत। आनिक एका-हि मनुष्यान त्याले काही दिल नाही। आनिक ज्या वक्ती त्यान अक्कल धरली त्या वक्ती तो म्हणाला, माझ्या बापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाउनी-श्यानी उरल्या-वृत्ती मिळत असेल, व मी तर उपाशी मरतो ॥

[No. 71.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Ekā manushyā-lā dōgha pōr hōtē. Tyā-paiki lahān pōrā-na
One man-to two sons were. Them-from-among the-younger son-by
 āp'lyā bāpā-lā mhaṭ'lā, 'bā, dzō mājhyā vātyā-lā jin'gī-tsā
his-own father-to it-was-said, 'father, what my share-to the-property-of
 hissā yōil tō ma-lā dē.' Bāpā-na āp'li jin'gī pōrā-lā
share will-come that me-to give.' The-father-by his-own property the-sons-to
 vātūn dili. Lai rōdz dzhāla nāhīt, tō-ts lahān
having-divided was-given. Many days became not, then-just the-younger
 pōrā-na sarv jin'gī ōkā thikānī kēli ānik dūr dēśā-lā
son-by all property one in-place was-made and far country-to
 tsāl'lā gēlā; ānik tēthē udhaḷō-panā-nē vāgūn sarv jin'gī nās
moved went; and there riotousness-with having-behaved all property waste
 kēli. Ānik jyā vakti sarv paisā tyā-na kharts-kēlā
was-made. And which at-time all money him-by was-spent
 tyā vakti tyā dēśāt mōṭhā kāy paḍ'lā, va tyā-lā garadz
that at-time tha' in-country mighty famine fell, and him-to want
 paḍū lāg'li. Ānik tō gēlā, ānik tyā dēśātīl rah'vāsā-chyā
to-fall began. And he went, and that country-in-from an-inhabitant-of
 ghari naukar rāhy'lā, va tyā-na āp'lyā vāv'rā-mandī tyā-lā ḍukkar
in-house a-servant lived, and him-by his-own field-into him swine
 tsārāyā-lā dhāḍ'lā. Ānik dzō kōṇḍā ḍuk'rāy-na khāllā tyā-ts
to-feed it-was-sent. And what husk swine-by was-eaten those-even
 kōṇḍyā-nē tyā-na āp'la pōṭ ānandā-na bhar'la as'ta; ānik
husks-with him-by his-own belly gladness-with filled might-hare-been; and
 ēkā-hi manushyā-na tyā-lē kāhī dila nāhi. Ānik jyā vakti
one-even man-by him-to anything was-given not. And which at-time
 tyā-na akkal dhar'li tyā vakti tō mhanālā, 'mājhyā bāpā-chyā kiti
him-by sense was-held that at-time he said, 'my father-of how-many
 gharī ṭhēv'lēlyā nōk'rā-nā bhākar khāunī-śyānī ur'nyā-it'ki mīlat
in-house kept servants-to bread having-eaten to-spare-so-much obtained
 asēl, va mī tar upāśī mar'tō.'
might-be, and I then hungry die.'

In Ellichpur the so-called Kōshṭī is identical with the so-called Raṅgāri, the dialect of the Raṅgāris or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Marāṭhī spoken by the lower classes in the district. As in the so-called Dzhārpi, a cerebral *ḍ* between vowels is pronounced as *!*; thus, *ghō!ā*, a horse. The cerebral *!* has been transliterated as *!*, *y*, and *ḍ*; thus, *ḍō!ā* and *ḍōyā*, an eye; *ḍzō!* and *ḍzōḍ*, near. It must be inferred that the pronunciation of *ḍ* does not materially differ from that of *!*. Occasionally we also find forms such as *paḍ!ā*, he fell, where the *ḍ* has been preserved. *Ara* and *ari* are pronounced as *ō*, as is also the case in the so-called Kuṇ'bhī of Buldana and other vulgar forms of speech. Thus, *ḍzō!*, near; *samda dhan uḍōla*, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Marāṭhī of the district.

[No. 72.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT ELlichPUR.)

TRANSLITERATION AND TRANSLATION.

एका मानसाले दोन पोर व्हते। त्यातील लाहेना बापाले म्हनते बावा जो जिनगीचा हिस्सा फिरल तो मले दं। मंग त्यान त्या दोघाले राशद वाटून देल्ली। मंग काहीका दिसान लाहेना पोरग अवघ धन गोया करून बु दूर ग्येला। अन तथी समद धन उडोल। अवघ सरल्या-वर तथी दुकय पडला। तवा त्याले मोठ कोड पडल। मंग तो तथी एका गिरस्ता-जोड राहिला। त्यान त्याले डुकर चाराले आपल्या वावरा-मंधी पाठोल। तवा डुकर जे फोतर खात व्हते ते खाजन-शेन्या राहाव अस त्याले कयल। अन त्याले कोन काही खायाले बी देल नाही। मंग-सन्या तो सुदी-वर आला अन म्हनाला, माभ्या बापाच्या इथीं किती मून पोठ-भर खात असतील अन मी अथी भुकेन मरतो। मी उठून-सन्या बापा-जोड जाईन, अन त्याले म्हनील, अरे बावा, म्या देवा-सामने व तुच्या सामने मोठ पाप केल। अथून-सन्या तुच्या पोरग म्हन्या लायक मी नाही। मले तुच्या नवकरा-परमान ठिव ॥

[No. 72.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌSHĪTĪ DIALECT.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā mām'sā-lē dōn pōr vhatē. Tyātīl lāhēnā bāpā-lē mhan'tē, 'bāvā,
One man-to two sons were. Of-them younger father-to says, 'father,
 dzō jin'gī-tsā hissā phiral tō ma-lē dē.' Maṅg tyā-na tyā dōghā-lē rāsad
which estate-of share will-fall that me-to give.' Then him-by those both-to estate
 vātūn dēlli. Maṅg kāhikā disā-na lāhēnā pōr'ga av'gha dhan
having-divided was-given. Then some days-after younger son whole wealth
 gōyā-karūn bu dūr gyēlā. An tathī sam'da dhan udōla. Av'gha
having-collected very far went. And there all property was-wasted. All
 sar'lyā-var tathī dukay paḍ'lā. Tavā tyā-lē mōṭha kōḍa paḍ'lā. Maṅg
being-spent-on there famine fell. Then him-to great difficulty fell. Then
 tō tathī ēkā girastā-dzod rāhilā. Tyā-na tyā-lē dukar tsārā-lē āp'lyā
he there one householder-near lived. Him-by him swine to-feed his-own
 vāv'rā-mandhī pāṭhōla. Tavā dukar jē phōṭra khāt vhatē tē
field-in it-was-sent. Then swine what husks eating were those
 khāūn-sēnyā rāhāva asa tyā-lē kay'la. An tyā-lē kōna
having-eaten it-should-be-lined so him-to it-appeared. And him-to by-anyone
 kāhī khāyā-lē hī dēla nāhī. Maṅg-sanyā tō sudī-var ālā an
anything to-eat also was-given not. Afterwards he senses-on came and
 mhanālā, 'mājhyā bāpā-ghyā-ithī kitī dzhan pōt-bhar khāt as'til. An
said, 'my father's-in how-many persons belly-full eating may-be. And
 mī athī bhukē-na mar'tō. Mī uṭhūn-sanyā bāpā-dzod dzāin, an tyā-lē
I here hunger-by die. I having-arisen father-near will-go, and him-to
 mhanīl, "arē bāvā, myā Dēvā-sām'nē an tuhyā-sām'nē mōṭha pāp kēla.
will-say, "O father, by-me God-before and of-thee-before great sin was-made.
 Athūn-sanyā tuhyā pōr'ga mhanāyā lāyak mī nāhī; ma-lē tuhyā nav'k'rā-par'māna
Henceforth thy son to-be-called fit I am-not; me thy servant-like
 thiv.'"
 keep.'"

KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhāri, *i.e.* potters' language. The following are the revised figures:—

[illegible]

The specimens forwarded from the districts show that the Kumbhāri dialect is a mere fiction. The Kumbhārs of Akola speak the ordinary Marāṭhi of Berar, while those of Buldana use a form of Bundēli. In Chhindwara some of them speak Bundēli and others the usual Marāṭhi dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmṭāu, a broken dialect of Telugu, and the Kumbhāri of Bhandara is a broken form of Baghēli.

In this place we have only to deal with the Marāṭhī speaking Kumbhārs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāṭhī spoken by the Kuṇbīs and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

МАРЪАТНІ.

KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानमाले दोन पोर होते। त्यातला एक लहान बापाले म्हणे, बा, जो जिनगीचा हिस्सा मले येईल तो दे। मंग त्यान त्याले पैसा वाटून दिला। मंग थोड्या दिसान लहान पोरान पैसा जमा केला आन दूर मुलका-वर गेला। मंग तथी उधळ्यापनान राहला, आन आपला सारा पैसा गमावला। मंग त्यान सारा पैसा गमावल्या-वर, त्या मुलकांत महागी पडली। त्या-मुये त्याले विचार पडला। तव्हा तो त्या मुलकातल्या एका मानसा-जोळ जाऊन राहला। त्यान त्याले डककर चाऱ्याले आपल्या वावरात धाडल ॥

[No. 73.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

Kōnyā ēkā mān^asā-lē dōn pōr hōtē. Tyāt^alā ēk lahān bāpā-lē
Certain one man-to two sons were. Them-in-from one younger father-to
 mhanē, 'bā, dzō jin^agī-tsā hissā ma-le yēil tō dē.' Maṅg tyā-na
said, 'father, what property-of share me-to will-come that give.' Then him-by
 tyā-lē paisā vātūn dilā. Maṅg thōdyā disā-na lahān pōrā-na
him-to money having-divided was-given. Then a-few days-in the-younger son-by
 paisā dzamā kēlā, ān dūr mul^akā-var gēlā. Maṅg tathī udh^alyā-panā-na
money together was-made, and far country-into went. Then there riotousness-with
 rāh^alā, ān āp^alā sārā paisā gamāv^alā. Maṅg tyā-na sārā paisā
lived, and his-own all money was-squandered. Then him-by all money
 gamāv^alyā-var tyā mul^akāt mahāgī paḍ^ali, tyā-muyē tyā-lē vitsār
was-squandered-after that in-country dearness fell, therefore him-to consideration
 paḍ^alā. Tavhā tō tyā mul^akāt^alyā ēkā mān^asā-dzō! dzāūn rāh^alā. Tyā-na
fell. Then he that country-in-of one man-near having-gone lived. Him-by
 tyā-lē dukkar tsūryā-lē āp^alyā vāv^arāt dhāḍ^alā.
him-to swine to-feed his-own into-field it-was-sent.

The Kumbhārs of Chhindwara speak, some Bundēli, and some Marāṭhī. It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēli. See Vol. IX, Part I.

The Marāṭhī dialect of Kumbhāri in Chhindwara is identical with other Marāṭhī dialects of the neighbourhood, such as Dhan^agarī, Gōvārī, etc., and the first lines of the Parable of the Prodigal Son which follow will show that it is in reality only a form of Nāgpuri.

[No. 74.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

एका मानसाले दोन पीर होते। त्यातून लहान बापास म्हनाला, बाबा
 जो आमचा हिस्सा आहे तो आम्हाले दे। त्यान ते सगळी संपत्त दोघा पीराले

वाटून देखी । लहान भाज सगळ धन जमा करून दूसऱ्या देशात निघून गेला ।
 तेथ जाजन बाधवार्ड पैसा खर्च करून उडवून देला । तेथ त्यान ते सगळ खर्चून
 टाकल्या-वर त्या देशात मोठा दुकाळ पडला । मग त्याले अडचन पडू लागली ।
 तका तो एका भल्या मानसा-पासी जाजन राहला । त्यान आपल्या वावरात
 डुकर चाराले लावले । तका डुकर जे साल खात होते तेच खाजन आपन
 आपल पोटा भराव अस त्यास वाटल, अन कोन काही त्याले देल नाही ॥

TRANSLITERATION AND TRANSLATION.

Ēkā mām'sā-lē dōn pōr hōtē. Tyātūn lahān bāpās
One man-to two sons were. Them-in-from the-younger to-the-father
 mhanāla, 'bābā, dzō ām-tsā hissā āhē, tō āmhā-lē dē.'
said, 'father, what of-us share is, that us-to give.'
 Tyā-na tē sag'li sampat dōghā pōrā-lē vātūn dēlli.
Him-by that all property both sons-to having-divided was-given.
 Lahān bhān sagaḷ dhan dzamā karūn dūs'ryā
The-younger brother all wealth together having-made another
 dēsāt nighūn gēlā. Tēth dzāūn bādh'vāi paisi
into-country having-gone went. There having-gone riotously the-money
 kharts karūn ud'vūn dēllā. Tēth tyā-na tē
expense having-made having-squandered was-given. There him-by that
 sagaḷ khartsūn tāk'lyā-var tyā dēsāt mōthū dukāḷ
all having-spent being-thrown-after that in-country mighty famine
 pad'lā. Mag tyā-lē ad'tsan padū lāg'li. Tavhā tō ēkā bhalyā
fell. Then him-to difficulty to-fall began. Then he one well-to-do
 mām'sā-pāsi dzāūn rāh'lā. Tyā-na āp'lyā vāv'rāt dukar
man-near having-gone lived. Him-by his-own into-field swine
 tsārā-lē lāv'lē. Tavhā dukar jē sāl khāt hōtē, tē-ts
feed-to it-was-sent. Then the-swine what husks eating were, that-very
 khāūn āpan āp'la pōt bharāv asa tyās vāt'la,
having-eaten by-himself his-own belly should-be-filled so to-him it-appeared,
 an kōn kāhī tyā-lē dēll nāhī.
and by-anybody anything him-to was-given not.

KUN'BAŪ.

The Kun'his or husbandmen of Chanda are sometimes said to speak a separate dialect called *Kun'bāū*. It is stated to be identical with *Kōhli*, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows :—

Kun'bāū	102,550
Kōhli	7,600
	<hr/>
TOTAL	110,150

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marāṭhī of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, *dōgha lēk'ra* (neuter) *hōtē* (masculine), two children were; *lēk'ru gēlā*, the son went. Here *lēk'ru*, which is originally a neuter word meaning 'child,' is used as a masculine noun meaning 'son.' Note also the masculine form *hyā*, this.

[No. 75.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KUN'BAŪ DIALECT.

(DISTRICT CHANDA.)

कोनि एका मानसाले दोघ लेकर होते । त्या पैकी लहान बापाले म्हनते, बापा माहा मालमत्तेचा हिस्सा मले येवाचा तो दे । मंग त्यान लेकाले धन वाटून देछा । मंग थोड्या रोजान लहान लेकरु सार जमा करून दूरच्या मुलखात गेला । आनिक त्या ठिकानी उधळेपना करून आपली जमा बरबात केली । मंग त्याची सारी जिनगी बरबात झाल्या-वर त्या मुलखात मोठा माहाय पडला । त्या-करिता त्याले नुपर पडली । तका तो त्या मुलूखच्या एका मोठ्या मानसाच्या-जवर जाऊन राहेला । मंग त्यान त्याले डुकर चाराले आपल्या वावरात पाठवला । तका डुकर टोकर खात होते, त्या-वर त्यान आपल पोट भराव अस त्याले वाटल, म्हनून कोनीच त्याले काही देछ नाही । मंग तो सुदी-वर येऊन म्हनाला, माभ्या बापाच्या घरी कितीकाच चाकराले पोटभर भाकर मिळते, व मी भुकेन मरतो । मी येथून आपल्या बापा-कड जाऊन त्याले म्हनील की, ये बापा मी देवाच्या विरुध व तुभ्या सामने पाप केल आहे । आज-पासून तुभा लेकर म्हनाले मी योग्य नाही । तू आपल्या येका चाकरा-वानी मले ठेव । मंग तो उठून आपल्या बापा-कड गेला ॥

[No. 75.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KUN'BAŪ DIALECT.

(DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Kōni ēkā mān'sā-lē dōgha lēk'ra hōtē. Tyā-paikī lahān
A-certain one man-to two sons were. Them-from-among the-younger
 bāpā-lē mhan'tē, 'bāpā, mähā māl'mattē-tsā hissā ma-lē yēvā-tsā tō
father-to says, 'father, my the-property-of the-share me-to to-come that
dē.' Maṅg tyā-na lēkā-lē dhan vātūn dellā. Maṅg thōdyā
give.' Then him-by sons-to wealth having-divided was-given. Then a-few
 rōdzā-na lahān lēk'ru sāra jamā karūn dūr'chyā mul'khāt
days-in the-younger son all together having-made far-off into-country
 gēlā. Ānik tyā thikānī udh'lē-panā karūn āp'li jamā
went. And that at-place spendthriftness with his-own property
 bar'bāt kēli. Maṅg tyā-chī sārī jin'gī bar'bāt dzhālyā-var
squandered was-made. Then him-of all property squandered becoming-on
 tyā mul'khāt mōthā mähāgr pad'li Tyā-karītā tyā-lē nupar pad'li.
that in-country mighty dearness fell. That-for him-to difficulty fell.
 Tavhā tō tyā mulūkh'chyā ēkā mōthyā mān'sā-chyā-dzavar dzāūn
Then he that country-inhabiting one great man-of-near having-gone
 rāhēlā. Maṅg tyā-na tyā-lē dukar tsārā-lē āp'lyā vāv'rāt pāthav'lā. Tavhā
lived. Then him-by him-to pigs to-graze his-own into-field was-sent. Then
 dukar tōkar khāt hōtē, tyā-var tyā-na āp'la pōt bharāva asa
pigs husks eating were, that-on him-by his-own belly should-be-filled so
 tyā-lē vāp'la; mhanūn kōni-ts tyā-lē kāhī dellā nāhī.
him-to it-appeared; therefore (by-)any body-even him-to anything was-given not.
 Maṅg tō sudī-var yēūn mhanālā, 'mājhyā bāpā-chyā gharī kitikā-ts
Then he senses-on having-come said, 'my father-of at-house several
 tsāk'rā-lē pōt-bhar bhākar mī'tē; va mī bhukē-na mar'tō. Mī yēthūn
servants-to belly-full bread is-got; and I hunger-with die. I here-from
 āp'lyā bāpā-kaḍa dzāūn tyā-lē mhanil kī, "yē, bāpā, mī
my-own father-to having-gone him-to will-say that, "oh father, (by-) me
 Dēvā-chyā virudh va tujhyā sām'nē pāp kēla āhē. Ādz-pāsūn tudzhā
God-of against and of-thee before sin made is. To-day-from thy
 lēk mhanā-lē mī yōgy nāhī. Tū āp'lyā yēkā tsāk'rā-vānī ma-lē thēv."
son say-to I worthy am-not. Thou thy-own one servant-like me place."
 Maṅg tō uṭhūn āp'lyā bāpā-kaḍa gēlā.
Then he having-arisen his-own father-to went.

MĀHĀRĪ.

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvāris and Dhēds, and their dialect has been returned as Māhārī or Dhēdi. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāṭhī of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal'bi of the district. See pp. 157 and ff., and 351 and ff.

Māhārī has been returned from Chhindwara and Chanda. The revised figures are as follows :—

Chhindwara	.	.	.	.	.	.	.	.	.	.	.	9,000
Chanda	.	.	.	.	.	.	.	.	.	.	.	10,000
TOTAL											.	19,000

The Māhārī of Chhindwara is, in all essential points, identical with the usual Marāṭhī dialects of the district. Compare forms such as *istā*, fire; *īs*, twenty; *ḍōrē*, eyes, *pānī*, water; *mī asal*, I shall be; *tō mārīn*, he will strike. The cerebral *ḍ* between vowels is pronounced as a cerebral *r*; thus, *paṛlā*, he fell. Note forms such as *mār^atan*, they kill; *mān^asū-na tyā-lē ṭēv^alan*, the man kept him; *uṭh^alōn*, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, *mī tuhi tsāk^arī kēlō*, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara.

[No. 76.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

येका मानसाले दोघे पोर होते । त्यात लहान पोरग बापाले म्हनते की, बापा, आमचा हिस्सा आमाले दे । तका त्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला । मग लाहण्या पोरान आपला हिस्सा घेतला, मग तो दुसऱ्या मुलखा-मंधी फीराले गेला । तेथी त्यान आपला हिस्सा ख्याल तमाशात उडून देला । जका जवरचा समदा पैसा सरला, तका त्या मुलखांत मोठा कार पडला । तका त्याले खावा पीयाले मोठी बीपत गेली । मग तो त्या मुलखांत भल्या मानसाची चाकरी कराले लागला । मग त्या भल्या मानसान त्याले आपल्या वावराचे डुकर राखाले टेंवलन । त्याँ खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी भाला । तेभी भुस कोनी खावाले न दे । मग त्याचे डोरे उघडले । मग त्यान म्हतले की, माहा बापाचे येथी लागेत चाकर आहत ;

त्याइले पोटा-पकसा जास्त खावाले भेटते, व मी येथे भुकेन मरतो । तव्हा मी
आता बापाचे येथी जातो, अन त्याले म्हणतो की, मी तुम्हा देवाचा चोर आहे ।
या-वर मी तुम्हा पोरग होय अस म्हणतलन तर बर नाही । तु मले आपल्या येथी
चाकर ठेव । अस बोलून उठलेन अन बापा जवर आलो ॥

TRANSLITERATION AND TRANSLATION.

Yēkā mān'sā-lē dōghē pōra hōtē. Tyāt lahān pōr'ga bāpā-lē
Certain a-man-to two sons were. In-them the-younger son father-to
 mhan'tē kī, 'bāpā, ām-tsā hissā āmā-lē dē.' Tavhā tyā-na āp'lyā
says that, 'father, our share us-to give.' Then him-by his-own
 mālā-tsā hissā dōghā pōrā-lē karūn dēlā. Mag lāh'nyā pōrā-na
property-of a-share two sons-to having-made was-given. Then the-younger son-by
 āp'lā hissā ghēt'lā; mag tō dus'ryā mul'khā-mandhī phirā-lē gēlā. Tēthī
his-own share was-taken; then he another country-into journey-to went. There
 tyā-na āp'lā hissā khyāl-tamāsāt uḍūn dēllā. Dzavhā dzavar'tsā
him-by his-own share in-play-and-pleasure having-wasted was-given. When near-being
 sam'dā paisā sar'lā, tavhā tyā mul'khāt mōṭhā kār par'lā.
all money was-finished, then that in-country mighty famine fell.
 Tavhā tyā-lē khāvā-piyā-lē mōṭhī bīpat gēlī. Mag tō
Then him-to eat-drink-to great difficulty went. Then he
 tyā mul'khāt bhalyā mān'sā-chī tsāk'ri karā-le lāg'lā. Mag tyā
that in-country well-to-do a-man-of service make-to began. Then that
 bhalyā mān'sā-na tyā-lē āp'lyā vāv'rā-chē ḍukar rākhā-lē tēv'lan. Tyā-
well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that
 khēpī ḍukar dzō bhusā khāt hōtē tē-ts bhus tō khāvā-lē rāji
time the-swine what chaff eating were that-very chaff he eat-to ready
 dzhālā. Tē-bhī bhus kōnī khāvā-lē na-dē. Mag tyā-chē ḍorē
became. That-even chaff anybody eat-to not-gave. Then him-of eyes
 ughar'lē. Mag tyā-na mhat'lē kī, 'māhā bāpā-chē yēthī lāgēt tsākar
opened. Then him-by it-was-said that, 'my father-of here how-many servants
 āhat; tyāi-lē pōtā-pak'sā jāst khāvā-lē bhēt'tē, va mī yētha bhukē-na
are; them-to belly-than more eat-to meets, and I here hunger-with
 mar'tō. Tavhā mī ātā bāpā-chē yēthī dzātō, an tyā-lē mhan'tō kī, "mī
die. Therefore I now father-of here go, and him-to I-say that, "I
 tudzhā Dēvā-tsā tsōr āhē. Yā-var mī tuh pōr'ga hōy asa mhanat'lan
thy God-of thief (offender) am. This-upon I thy son am so it-was-said
 tar bara nāhī. Tu ma-lē āp'lyā yēthī tsākar ṭhēv.'" Asa bōlūn
then proper not. Thou me thy-own at-place servant keep.'" Thus having-said
 uṭh'lōn an bāpā dzavar ālō.
he-arose and father near came.

The dialect of the Mahārs of Chanda is still more closely connected with the current Marāṭhī of the district. There is the same tendency as in Natakānī to confound the genders; thus, *samṣaṭ dēlhā*, property was given; *dōgghē lek'ra hōtē*, two sons (*lit.* children) were. Note also forms such as *mōllā*, for *mōḍ'ālā*, broken, in *tudghā hukam kadhī mōllā nāhī*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No. 77.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MAHĀRĪ DIALECT.

(DISTRICT CHANDA.)

कोना येक्या माणसाले दोग्घे लेकर होते। त्यातला धाकटा बापाले म्हनाला, बापा जो मालमत्तेचा वाटा माले येवाचा असल तो दे। मंग त्यान त्याले संपत वाटून देल्हा। मंग थोड्या दिवसान धाकटा लेकर सगरी जमा करून दूर देसास गेला। मंग तेथी उठरपनान राहून आपली जमा उडवली। मंग त्यान अवघ खरचल्या-वर त्या देसात मोठा दुकार पडला। त्यासकून त्याले अडचन पडु लागली। तक्हा तो त्या देसातील येक्या भले मानसा-जवर जाऊन राहला। त्यान तर त्याले दुकर चारास आपल्या वावरात पाठवल। तक्हा दुकर टोकर खात होते, त्या-वर त्यान पोटा भराव अस त्याले वाटल। मंग कोन त्याले काँही देख नाही ॥

TRANSLITERATION AND TRANSLATION.

Kōnā yēkyā māṇ'sā-lē dōgghē lek'ra hōtē. Tyāt'lā dhāk'tā
A-certain one man-to two sons were. Them-in-from the-younger
 bāpā-lē mhanālā, 'bāpā, dzō māl-mattē-tsā vātā mā-lē yēvā-tsā
the-father-to said, 'father, what the-property-of share me-to coming
asal tō dē.' Maṅg tyā-na tyā-lē samṣat vātūn dēlhā.
might-be that give.' Then him-by him-to property having-divided was-given.
 Maṅg thōdyā div'sā-na dhāk'tā lēk sag'ri dzamā karūn dūr
Then a-few days-in the-younger son all together having-made distant
 dōsās gelā. Maṅg tēthī uḍhar'panā-na rāhūn āp'li dzamā
to-a-country went. Then there spendthriftness-with having-lived his-own property
 uḍav'li. Maṅg tyā-na av'gha kharats'lyā-var tyā dēsāt mōḥhā
was-squandered. Then him-by whole being-spent-upon that in-country mighty

dukār paḍ^lā. Tyās^kkūn tyā-lē aḍ^ttsan paḍu lāg^lī. Tavhā tō tyā
famine fell. Therefore him-to difficulty to-fall began. Then he that
 dēsātil yēkyā bhalē mām^{sā}-dzavar dzaūn rāh^lā. Tyā-na
country-in-from one well-to-do man-near having-gone lived. Him-by
 tar tyā-lē ḍukar tsārās āp^llyā vāv^rrāt pāṭhav^lā. Tavhā ḍukar
then him-to swine to-feed his-own into-field it-was-sent. Then the-swine
 ṭōkar khāt hōtē tyā-var tyā-na pōṭ bharāva asa tyā-lē vāt^lā.
chaff eating were that-upon him-by belly should-be-filled, so him-to it-appeared.
 Maṅg kōṇa tyā-lē kāhī dēlla nāhī.
Then by-anybody him-to anything was-given not.

MARHĒṬĪ.

Marāṭhī is spoken in the southern part of Balāghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhēṭī, where the neighbouring dialects of Eastern Hindī have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *ḷ* is always distinguished from the dental one, and it sounds like an *r*; thus, *yēr*, time; *yēr*, a trinket; *javār*, near. *Ṇ* becomes *n*; thus, *man^ṇlā*, he said. *ṽ* is dropped before *i*, *ī*, and *ē*; thus, *irudh*, against; *yēr*, Marāṭhī *vēl*, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhēṭī differs. The pronunciation of the palatals is the same as in Hindī; thus, *chākar*, a servant; *javār*, near. The cerebral *ḍ* after vowels is given as *ṛ* in the second specimen; thus, *jhār*, a tree. In the Parable we find *ḍ*; thus, *paḍ^ḍlā*, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare *man^ṇlā*, he said; *ḍōl^ṇnī*, a pool, Standard Marāṭhī *dōbhan*.

The neuter gender is constantly confounded with the masculine. Thus, *chāṅg^ṇlā pāṅgh^ṇrūn*, a good cloth; *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine; *āp^ṇlā pōḥ bharāvā*, his belly should be filled. In *dōn lēk^ṇrā hōtē*, two sons were, *lēk^ṇrā* is the neuter plural, Standard Marāṭhī *lēk^ṇrē*, but it is treated as a masculine, and *hōtē* is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find *hē bhāu*, this brother; *hā kū hōy*, what is this? There are, however, some traces of the ordinary Marāṭhī neuter; thus, *dhan dilē*, property was given; (*dōs^ṇkā*) *uph^ṇlē nakō*, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both *lā* and *lē*; thus, *pōryī-lā* and *pōrū-lē*, to the son. Note also *jhāḍā-var-nā*, from on the tree; *dōhī hātū-nā*, with both hands; *tyāṣṇī* and *tyā-sīn*, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, *mī pāp kēlō*, I did sin; *bāpā-nē dayā kēlā*, the father made compassion; *mī tyā-lē khāl^ṇtā pāllō* (i.e. *pāḍ^ṇlō*), I knocked him down. The regular passive construction, however, apparently also occurs; thus, *tumhī pāth^ṇrū bhī nāhī dilā*, by-thee a-kid even not was-given; *tyā-nī dhan dilē*, he gave his property; (*mī*) *garā mur^ṇdūn dēlā*, I wrung his neck.

The future *manīn*, I will say, also occurs in Nagpur; *jāhīn*, I will go, is probably written for *jāin*.

To the influence of Eastern Hindī are due forms such as *bhukā*, hungry; *chālā*, gone; *pāṅgh^ṇrāv*, put on, etc.

Note also the form *mānāvī*, i.e. *mānāvē* in *mā-lā āp^ṇlē maj^ṇdurā-sār^ṇkhē mānā-vī*, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.

[No. 78.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

कोन्ही मानसाचे दोन लेकरा होते। त्याच मधुन नाहन्याने बापास मनला, हे बाप, धना-मधुन जो माभा हीस्मा आहे तो माले दे। तका त्यानी त्याले आपला धन वाटुन दिले। बहुत दिवस नाही भाले कि नाहन लेकरू समदा काही जमा करुन परदेशात नीधुन गेला आनी तेथी कीचोरी-बाजी-मधी दीवस गुमा-उन-सन्या आपला पैसा खोउन देला। जका त्याने सर्वा काही खोउन वसला तका त्या देशा-मधी मोठा कंताल पडला अनीख तो कंगाल भाला। अनीख तो जाउन-सनि त्या मुलकाचे येकाचे घरी राहु लागला। त्याने त्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो त्या फुलकास डुकर खात होते आपला पोट भरावा चाहात होता। त्याले कोन्ही काही खाउ नाही देत होते। तका त्याले चेत भाला अनीख त्याने मनला, माझे बापाचे येथी कीतीक मजुरा-करता जेवन्त्या-सीन अधिक सैपाक होतित अनीख मी भुखा मरतो। मी उठुन-सनी आपले बापा-पासी जाहीन, अनीख त्याचे-सीन मनीन की, हे बाप मी ईश्वराचे दुरूध अनीख आपले समोर पाप केलु। मी आता आपला लेक मनन्या सारखा नाही, माला आपले मजदुरा सारखे मानावी। तका तो उठुन-स्थानी आपले बापाचे-पासी चालला। तेका दुरच होता की त्याचा बापाने त्यास पाहुन-स्थानी दया केला, जका धाउन-सनी गयास पीतरानी चुमा घेतला। लेकाना त्यासनि मनला, हे बाप मी ईश्वराचे दुरूध अनीख आपले समोर पाप केलो। मी आता आपला लेक मनना सारखा नाही। मग बापाने आपले चाकरास सांगीतला, समध्याहुन चांगला पांघरून काटुन-सन्या त्याला पांघराव। अनीख त्याचे हाता-मधी मुदी अनीख पायात पायतन टाका। अनीख आम्ही खाउ आनी आनंद करु। काहुन का हा आमचा पुत्र मेला होता आता जीवत भाला, खोउन गेला होता आता मीरला आहे। तेका ते आनंद करु लागले॥

त्याचा मोठा लेकरू वाबरात होता। जेव्हा तो येत होता अनीख घराचे जवर पोहचला तेव्हा वाज्याचा वो नाचाचा आवाज आर्द्वकला। तो त्याने आपले चाकरा-मधुन येक चाकरास आपले जवर बुलाउन-सनी पुसला, हा का होय। त्याने त्यासीन सांगीतला की, तुमचा भाऊ आला आहे। तर तुमचे बापाने चांगला भोजन केला आहे। काहुन की त्याले चांगला पावला। मग तो गुसा झाला। तव्हा तो आत-मधी नाही गेला। याचे-लार्द्वक त्याचा बाप बाहर येउन-सानी त्यास मनाउ लागला। त्याने बापास जबाब देला की, पहा मी इतले वर्स झाला आपली सेवा करतो अनीख मी तुमचे कोन्ही बात नाही टारलो। अनीख तुम्ही मला येक सेरीचा पाठरू भी नाही दीला की मी आपले मीताचे-संगा खुसी करतो। आपला हे लेकरू जो खराब रांडार्द्वके-संगा तुमचा धन खाउन वसला, जेव्हा आला तेव्हा तुमी त्याचा करीता चांगला भोजन केले। बापाने त्यास मनला, हे बेटा, तु सदा माझे-संगा आहेस। जो काही माझा आहे तो तुम्हा आहे। आनंद करावा वो खुशी करावा जरूरत होता। काहुन की, हे तुम्हा भाऊ मेला होता, आता जीवत झाला, खोउन गेला होता, आता मीरला आहे ॥

[No. 78.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MARHĒṬĪ DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhi mām'sā-chē dōn lēk'rā hōtē. Tyā-ch-madhun nāh'nyā-nē
A-certain man-of two sons were. Them-in-from the-younger-by
 bāpās man'lā, 'hō bāp, dhanā-madhun jō mājhā hissā āhē tō
to-the-father was-said, 'O father, the-money-from what my share is that
 mā-lē dē.' Tavhā tyā-nī tyā-lē āp'lā dhan vātun dilē.
me-to give.' Then him-by them-to his-own money having-divided was-given.
 Bahut divas nāhi jhālō ki nāhan lēk'rū sam'dā kāhi jamā
Many days not became that the-younger son all whatever together
 karun par-dēsāt nīghun gēlā, ānī tēthi chhīchōrī-bāji-
having-made into-other-country having-gone went, and there frivolousness-
 madhī divas gumāun-sanyā āp'lā paisā khōun dēllā. Javhā
in days having-passed his-own money having-lost was-given. When
 tyā-nē sarvā kāhī khōun vas'lā, tavhā tyā dēsā-madhī mōthā kantāl
him-by all whatever having-wasted lived, then that country-in mighty famine
 pad'lā, anikh tō kaṅgāl jhālā. Anikh tō jāun-sani tyā mul'kā-chē yēkā-chē
fell, and he a-beggar became. And he having-gone that country-of one-of
 gharī rāhu lāg'lā. Tyā-nē tyās āp'lē vāv'rāt dukar chārāvās
in-the-house to-live began. Him-by to-him his-own into-the-field the-swine to-feed
 pāthav'lā. Anikh tō tyā phul'kās dukar khāt hōtē āp'lā pōt
was-sent. And he that husks the-swine eating were his-own belly
 bharāvā chāhāt hōtā; tyā-lē kōnhi kāhī khāu nāhi dēt hōtē.
should-be-filled wishing was; him-to anybody anything to-eat not giving were.
 Tavhā tyā-lē chēt jhālā, anikh tyā-nē man'lā, 'mājhē bāpā-chō
Then him-to consciousness became, and him-by it-was-said, 'my father-of
 yēthi kitik majurā-kar'tā jōv'nyā-sin adhik saipāk hōtēt, anikh
at-place how-many servants-for eating-then more cookings become, and
 mī bhukhā mar'tō; mī uṭhun-sani āp'lē bāpā-pāsi jāhīn, anikh tyā-chē-sin
I hungry die; I having-arisen my-own father-near will-go, and him-of-to
 manin ki, "hō bāp, mī Īśv'rā-chē irūdh anikh āp'lē samōr pāp
will-say that, "O father, I the-Lord-of against and your-own before a-sin
 kelu, mī ātā āp'lā lēk man'nyā sār'khā nāhi. Mā-lā āp'lē
made, I now you-own son to-be-called like am-not. Me-to your-own

maj'durā-sār'khē mānāvi." 'Tavhā tō uṭhun-syānī āp'lē bāpā-chē-
servant-like should-be-considered." 'Then he having-arisen his-own father-of-
 pāsī chāl'lā. Tēvhā dura-ch hōtā kī tyā-chā bāpā-nē tyās pāhun-
near went. Then at-a-distance (he-)was that him-of father-by to-him having-
 syānī dayā kēlā, javhā dhāun-sanī garyās pīt'rā-nī chumā ghēt'lā.
seen pity made, then having-run to-the-neck the-father-by kiss was-taken.
 Lēkā-nā tyās-nī man'lā, 'hē bāp, mī Īśv'rā-chē irūdh anikh āp'lē samōr
The-son-by to-him it-was-said, 'O father, I the-Lord-of against and your-own before
 pāp kēlō. Mī ātā āp'lā lēk man'nā sār'khā nāhi.' Mag bāpā-nē
sin made. I now your-own son to-be-called like am-not.' Then the-father-by
 āp'lē chāk'rās sāngit'lā, 'sam'dhyā-hun chāng'lā pāngh'rūn kādhun-sanyā
his-own to-servant it-was-told, 'all-than good covering having-taken-out
 tyā-lā pāngh'rāv; anikh tyā-chē hātā-madhi mudī anikh pāyāt pāy'tan ṭākā;
him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put;
 anikh āmhi khāu ānī ānand karu. Kāhun kā hā ām-chā putra
and we shall-eat and joy shall-make. Because that this our son
 mēlā hōtā, ātā jivat jhālā; khōun gēlā hōtā, ātā mīrlā āhē.' Tēvhā tē ānand
dead was, now alive became; lost gone was, now got is.' Then they joy
 karu lāg'lē.
to-make began.

Tyā-chā mōṭhā lēk'rū vāv'rūt hōtā. Jēvhā tō yēt hōtā anikh
Him-of the-elder son in-the-field was. When he coming was and
 gharā-chē-javar pōhach'lā tēvhā vājyā-chā vō nāchā-chā āvāj āik'lā.
the-house-of-near arrived then music-of and dancing-of sound was-heard.
 Tō tyā-nē āp'lē chāk'rā-madhun yēk chāk'rās āp'lē-javar bulāun-sanī
Then him-by his-own servants-from-among one to-servant of-himself-near having-called
 pus'lā, 'hā kā hōy?' Tyā-nē tyā-sin sāngit'lā kī, 'tum-chā bhāū ālā-āhē.
it-was-asked, 'this what is?' Him-by him-to it-was-told that, 'your brother come-is.
 Tar tum-chē bāpā-nē chāng'lā bhōjan kēlā-āhē. Kāhun kī tyā-lē
Therefore your father-by good a-feast made-is. Because that him-to
 chāng'lā pāv'lā.' Mag tō gusā jhālā. Tavhā tō āt-madhi nāhi gēlā.
safe is-found.' Then he angry became. Then he inside not went.
 Yā-chē-lāik tyā-chā bāp bāhar yēun-sānī tyās manāu lāg'lā. Tyā-nē
Therefore him-of father out having-come to-him to-entreat began. Him-by
 bāpās jabāb dēlā kī, 'pahā, mī it'lē varsa jhālā āp'li
to-the-father reply was-given that, 'see, I so-many years became your-own
 sēvā kar'tō, anikh mī tum-chē kōnhi bāt nāhi ṭār'lō; anikh tumhi
service do, and I your any speech not avoided; and you
 ma-lā yēk sēri-chā pāth'rū bhī nāhi dilā kī mī āp'lē mitā-chē
me-to one she-goat-of a-young-one even not gave that I my-own friends-of
 saṅgā khusī kar'tō. Āp'lā hē lēk'rū jō kharāb rāṇḍāi-chē
with pleasure might-make. Your-own this son who bad harlots-of

saṅgā tum-chā dhan khāun vas'lā, jēvhā ālā tēvhā tumī
with your money having-eaten lived, when came then by-you
 tyā-chā-karītā chāṅg'lā bhōjan kēlē.' Bāpā-nē tyās man'lā, 'hē bēṭā,
him-of-for good a-feast was-made.' The-father-by to-him it-was-said, 'O son,
 tu sadā mājhē-saṅgā āhēs; jō-kālī mājhā āhē tō tujhā āhē. Ānand
thou always of-me-with art; whatever mine is that thine is. Joy
 karāvā vō khuṣī karāvā jarūrat hōtā. Kāhun kī hō
should-be-made and pleasure should-be-made necessary was. Because that this
 tujhā bhāū mēlā hōtā, ātā jīvat jhālā; khōun gēlā hōtā, ātā mīr'lā-āhē.
thy brother dead was, now alive has-become; lost gone was, now got-is.'

[No. 79.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN II.

मी त्या पोऱ्याला आपल्या सांगात जांबुर खावाले नेलो होतो। मी येका मोठ्या भाडा-पासी गेलो, मंग त्या भाडा-वर चंगलो। पोरगा भाडा-च्या खाली उभा होता। मी वरताजन जांबुर टाकत होतो, पोरगा काही जांबुर खात होता अन काही ठेवत होता। मी मंग भाडा वरना उतरलो अन त्या पोराले घेजन घरा-कड येत होतो। मोठ्या तऱ्या-पासी आलो, मंग मी त्याचा गरा दोही हाताना धरून त्याले खालता पाह्यो, त्याच्या गया-वर टोंघरा ठेजन गरा मुरडून देला। थोड्या येरा-मंधी पोरगा फडफडून मरून गेला। तो मेला तऱ्हा त्याच्या कानातल्या दोन बाऱ्या अन हातातल्या तीन येरा काऱ्याल्या अन कढ्यात ठेवल्या। मंग त्या पोराले उचलून डोबनीत फेकून देलो, त्याचा डोसका मंग चिखलात दाबून देलो, उफले नको म्हणून, मंग मी आपल्या घराले चाला गेलो। येक कलार माभ्या घराले आला अन मले दारूच्या दुकाना-वर घेजन गेला। तेथ त्या पोराचा बाप तलास करत आला अन माभ्या-सीन पुसू लागला, पोरगा तुमच्या सांगा-मंधी जांबुर खावाले आला होता तो कोठी गेला। मी म्हंतलो मी नाही जानत। बऱ्हा लोक जमा भाले। समदे मिरून पोराले तऱ्या-वर पाऱ्हाले गेले। तेंधा-वर मी आपल्या घराले पळून गेलो। एक रोज माहाराच्या वाडीत लपून होतो। मंग दूसऱ्या रोजी तेथून निघून तिन दीसात मंडल्या मंधी गेलो। तेथ पोलीसान मला धरला ॥

[No. 79.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mi tyā pōryā-lā āp'lyā sāngāt jāmbur khāvā-lē nēlō-hōtō.
I that boy-to of-myself with the-jāmun-fruit eat-to brought-had.
 Mi yēkā mōṭhyā jhārā-pāsi gēlō, maṅg tyā jhārā-var chaṅg'lō.
I a big tree-near went, then that tree-upon climbed.
 Pōr'gā jhārā-chyā-khāli ubhā hōtā. Mi var'tāūn jāmbur
The-boy of-the-tree-under standing was. I above-from jāmun-fruit
 ṭākat hōtō, pōr'gā kāhī jāmbur khāt hōtā, an kāhī ṭhēvat
throwing was, the-boy some jāmun-fruit eating was, and some keeping
 hōtā. Mi maṅg jhārā-var'nā utar'lō, an tyā pōrā-lē ghēūn
was. I then the-tree-from descended, and that boy-to having-taken
 gharā-kara yēt hōtō. Mōṭhyā taryā-pāsi ālō, maṅg mī tyā-chā
house-to coming was. The-great tank-near came, then I him-of
 garā dōhī hātā-nā dharūn tyā-lē khāl'tā pāllo, tyā-chyā garyā-var
neck both hands-with having-caught him-to down felled, his neck-on
 ṭōngh'rā ṭhēūn garā mur'dūn dēlā. Thōryā yērā mandhī
the-knee having-placed the-neck having-twisted was-given. A-little time within
 pōr'gā phar-pharūn marūn gēlā. Tō mēlā tavhā tyā-chyā kānāt'lyā
the-boy having-gurgled having-died went. He died then his ear-in-from
 dōn bāryā an hātāt'lyā tin yērā kābālyā, an
two ear-rings and hands-in-from three armlets were-taken-out, and
 kaḍhyāt ṭhēv'lyā. Maṅg tyā pōrā-lē uoh'lūn dōb'nīt
in-the-waist-band were-put. Then that boy-to having-lifted in-the-pool
 phēkūn dēlō, tyā-chā dōs'kā maṅg chikh'lāt dābūn
having-thrown gave, his head then in-mud having-pressed
 dēlō, uph'lē nakō mhanūn, maṅg mī ap'lyā gharā-lē chālā
gave, float-up should-not therefore, then I my-own house-to gone
 gēlō. Yēk kalār mājhyā gharā-lē ālā, an ma-lē dārū-chyā
went. One kalār my house-to came, and me-to liquor-of
 dukānā-var ghēūn gēlā. Tētha tyā pōrā-chā bāp talās karat
shop-to having-taken went. There that boy-of father enquiry making
 ālā; an mājhyā-sin pusū lāg'lā, ' pōr'gā tujhyā-sāngā-mandhī
came; and of-me-with to-ask began, ' the-boy of-thee-with

jāmbur	khāvā-lē	ālā	hōtā	tō	kōṭhī	gēlā ?'	Mi
jāmun-fruit	eat-to	come	was	he	where	went ?'	I
mhant ^{lō} ,	'mī	nahī	jānat.'	Bahū	lōk	jamā	jbālē.
said,	'I	not	know.'	Many	people	gathered	became.
mirūn	pōrā-lē	taryā-var	pāvā-lē	gēlē.	Tendhā-var	mī	
together	boy-to	tank-on	see-lo	went.	In-the-meantime	I	
āp ^{lyā}	gharā-lē	parūn	gēlō.	Ēk	rōj	māhārā-ohyā	
my-own	house-to	having-run	went.	One	day	a-mahār-of	
vārīt	lapūn	hōtō.	Maṅg	dūs ^{ryā}	rōjī	tēthūn	
in-a-courtyard	having-hidden	I-was.	Then	the-second	in-day	there-from	
niṅghūn	tin	dīsāt	Maṇḍ ^{lyā}	mandhī	gēlō.	Tētha	pōlisā-na
having-gone	three	in-days	Mandla	into	went.	There	the-police-by
ma-lā	dhar ^{lā} .						
me-to	it-was-caught.						

FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmun-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy's neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop. There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmun-fruit; where has he gone?' I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the courtyard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.

NATAKĀNĪ.

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Chanda district, the principal language of which is Telugu. Its base is the common Marāṭhī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short *a* is often pronounced as an open *o*, and *ō* is sometimes written instead ; thus, *mōṇṭ'lon* and *maṇṭ'lan*, it was said ; *na-kō* and *nō-kō*, it is not proper.

Long vowels are constantly shortened ; thus, *mi*, I ; *ti*, she ; *tyā-cha bāp*, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as *ch, j*, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, *mājā* and *mājhā*, my.

The various genders are no longer correctly distinguished. Thus, we find *tyā-lē dayā ālā*, him-to pity came ; *tyā-lē rāy āli*, him-to anger came.

There are no instances of the relative pronoun, participles being apparently used instead ; thus, *ḍuk'rā khāllā pōtu-nē*, swine eaten husks-with, with the husks which the swine ate ; *tū sūṅ'lāsa aikat*, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in *n* ; thus, *mi jātan* and *jyātō*, I go ; *mi mantōn*, I say ; *tujhō bhāū ālan*, thy brother has come ; *māhag paḍ'lan*, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in *lan* ; thus, *mi pāp kēlan*, I did sin ; *mi rāṭ pāk'lan*, I looked at the way ; *tū pīlu nahi dēlan*, thou didst not give a kid ; *tō* (and *tyā-na*) *maṇṭ'lan*, he said, and so forth.

Note also forms such as *khāunu*, we should eat ; *rāhunu* and *rāhun*, we should remain ; *pāyē*, see ; *jyāy*, go. The final *u* in *khāunu*, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.

[No. 80.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले। त्यातला लाहान बापा-संगा मंटलन, बापा, माज्या तच्चिमीचा माल मले दे। त्यास माल समदा वाटून घातलन। मंग लाहान लेकरु आपला माल घेउन दूर देसाले निंगून गेला। दिमाक काम करून माल दवडलन। समदा माल दवडला-वर ते देसात मोठा माहग पडलन। त्याले काहि नक्-तन। ते देसातले एका मानसा-पासि जाउन नवकर राहिलन। त्याले त्यान दण्डात डुकरे चाराले धाडून देलन। डुकरा खाळा पोतुने पोठ भरलन। त्याले कोनि काहि नाहि देलन। तवार त्यान मंटलन, माझे बापा-जवर किति नवकरले खायले पियले आहे। मी अन्ना नाहिसो मरून जातन। मी उठून बापा-जवर ज्यातो त्याले मन-तोन, बापा मि तुझे-पुरे आकाशा-पुरे पाप केलन। आज-पासून तुजे लेक मनु नोको। तुजे नवकरा-मंदे मले कर। तो उठला, बापा-जवर गेला। तो दूर आहे तवर त्याले त्याडने पाहलन। त्याले दया आला। धाउन गया-वर पडलन, मूका घेतलन। त्याले लेकरु मनाला, बापा मि आकाशा-पुरे तुजे-पुरे पाप केलन। आज-पासून तुजे लेक मनु नको। बाप नवकराले मनाला धड फडकि घेउन ये, त्याले घाल। त्याले हाताले मुंदि घाल, पायाले वाहना घाल। आन्हि खाउनु सुखा-कुन राहुनु। काहेले मनाल तर मभा लेक मरून गेला फिरून वाचला, सुटून गेला फिरून मिरारा। ते सुख पडू लागले ॥

त्याचा मोठा लेक दण्डात होता। तो जवर घरा-जवर आला, नाच गाना ऐकलन। एक नवकराले बोलावलन, काय मनून खबर घेतलन। तो त्याले मनाला, तुम्हा भाज आलन, तुम्हे बाप खाना वाडलन, तो चांगला आला मनून। त्याले राग आलि, आत नाही जाउन त्याचा बाप बाहिर आला, त्याले बत-मिलाडनन। तो बापा-संगा मंटलन, मि भू रोज-पासून तुम्हे-जवर आहे। तू संगलास ऐकत आहे। तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नही देलन। अता तुम्हा लेक आल्यासाठी, तो माल राण्डाले घातलन, त्याले तू अन्ना घातलन। तो मनाला, लेका, तू माजे-संगा आहेस। मज-जवर आहे समद तुजाच। आपन सुखा-कुन राहुन संभ्रमकुन राहुन। काहेले मंटल्यास तुम्हा भाज मरून गेला फिरून वाचला, सुटून गेला फिरून सपडला ॥

[No. 80.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mām'sā-lē dōghō lēk'rē rāhilē. Tyāt'lā lāhān bāpā-saṅgā
One man-to two sons were. Them-in-from younger father-to
 maṇṭ'lan, 'bāpā, mājyā takshimi-chā māl ma-lē dē.' Tyās māl sam'dā
said, 'father, of-me division-of property me-to give.' To-them property all
 vātūn ghāt'lan. Maṅg lāhān lēk'rū āp'lā māl ghōūn dūr
having-divided put. Then the-younger son his-own property having-taken far
 dēsā-lē ningūn gōlā. Dimāk kām karūn māl davad'lan.
a-country-to having-gone-forth went. Riotous work having-done property he-squandered.
 Sam'dā māl davad'lā-var tē dēsāt mōṭhā māhag paḍ'lan.
Whole property being-wasted-upon that in-country great dearness fell.
 Tyā-lē kāhi navh'tan. Tē dēsāt'lē ēkā mām'sā-pāsi jāūn
Him-to anything was-not. That country-in-from one man-near having-gone
 nav'kar rāhīlan. Tyā-lē tyā-na daṇḍāt ḍukrē chārī-lē dhādūn dēlan.
servant (he-)lived. Him-to him-by into-field swine graze-to having-sent was-given.
 ḍukrā khāllā pōtu-nē pōṭ bhar'lan. Tyā-lē kōni kāhi nāhi dēlan.
Swine eaten husks-with belly (he-)filled. Him-to anyone anything not gave.
 Tavār tyā-na maṇṭ'lan, 'mājhē bāpā-javar kiti nav'kar-lē khāy-lē piy-lē
Then him-by it-was-said, 'my father-near how-many servants-to eat-to drink-to
 āhē. Mi annā nāhisō marūn jātan. Mi uṭhūn bāpā-javar
is. I food having-not-got having-died am-going. I having-arisen father-near
 jyātō tyā-lē mantūn, "bāpā, mi tujhē-purē ākāśā-purē pāp kēlan.
go him-to will-say, "father, by-me of-thee-before heaven-before sin is-done.
 Āj-pāsūn tujē lēk manu nōkō. Tujē nav'karā-mandē ma-lē kar." 'Tō uṭh'lā,
Today-from thy son say do-not. Thy servants-among me-to make." He arose,
 bāpā-javar gēlā. Tō dūr āhē tavar tyā-lē tyāi-nē pāhālan. Tyā-lē dayā
father-near went. He far is then him-to him-by it-was-seen. Him-to compassion
 ālā. Dhāūn garyā-var paḍ'lan, mūkā ghēt'lan. Tyā-lē lēkru manālā, 'bāpā,
came. Having-run neck-upon he-fell, kiss took. Him-to son said, 'father,
 mi ākāśā-purē tujē-purē pāp kēlan. Āj-pāsūn tujē lēk manu
by-me heaven-before of-thee-before sin is-done. Today-from thy son say

nakō.' Bāp nav^akarā-lē manālā, 'dhaḍ phad^aki ghēun yē, tyā-lē do-not.' *The-father servant-to said, 'best robe having-taken come, him-to ghāl. Tyā-lē hātā-lē mundi ghāl; pāyā-lē vāh^anā ghāl. Āmhi khāunu put. Him-to hand-to a-ring put; feet-to shoes put. We will-eat sukhā-kun rāhunu. Kāhē-lē manāl tar, majhā lēk marūn gēlā, pleasure-with let-us-live. Why (if-)you-will-say then, my son having-died went, phirūn vāch^alā; suṭūn gēlā, phirūn mirārā.'* Tē sukh-paḍū lāg^alō. *again was-saved; lost went, again was-obtained.' They to-be-merry began.*

Tyā-ohā mōṭhā lēk daṇḍāt hōtā. Tō javar gharā-javar ālā, nāch-gānā *His elder son in-field was. He when house-near came, dancing-singing aik^alan. Ēk nav^akarā-lē bōlāv^alan, kāy manūn khabar ghēt^alan. Tō tyā-lē heard. One servant-to he-called, what saying news he-took. He him-to manālā, 'tujhā bhāū ālan, tujhē bāp khānā vād^alan, "tō chāng^alā ālā," said, 'thy brother came, thy father dinner served, "he good came," manūn.'* Tyā-lē rāg āli; āt nāhī jāun, tyā-chā bāp bāhir ālā, *having-said.' Him-to anger came; inside not having-gone, his father out came, tyā-lē bat-milād^anan. Tō bāpā-saṅgā maṇṭ^alan, 'mi bhū rōj-pūsūn him words-caused-to-unite. He father-to said, 'I many days-from tujhē-javar āhē; tū saṅg^alāsa aikat āhē; tari-pan tū dōsti-tōn of-thee-near am; thou told-so hearing I-am; still thou friends-with santōsh padā-lē manūn ēk sēri-cha pilu nahī dēlan. Atā tujhā lēk ālyāsāṭi, tō māl rāṇḍā-lē ghāt^alan, tyā-lē tū annā ghāt^alan.'* Tō son coming-for, he property harlots-to put, him-to thou food puttest.' *He manālā, 'lēkā, tū mājē-saṅgā āhēs; maj-javar āhē, sam^ada tujā-ch. Āpan said, 'son, thou of-me-with art; me-with is, all thine-alone. We sukhā-kun rāhun sambhram-kun rāhun; kāhē-lē maṇṭ^alyās, happiness-with should-remain eagerness-with should-remain; why if-you-say, tujhā bhāū marūn gēlā, phirūn vāch^alā; suṭūn gēlā, phirūn sapad^alā.'* *thy brother having-died went, again lived; lost went, again was-found.'*

[No. 81.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

एके गावा-मंदे वीरप्पा मनाचा लेकरु राहिलन । एके दिसि त्याचें बाप त्याले बोलाविलन । त्याले भाजेंचि टोपलि देलन । आपले दोस्तिले देयाले सांगितलन । मंग वीरप्पा टोपलि डोकि-वर घेतलन, अभिरामम्मा-जवर जाऊन ते तिले दिलन । भाजि घेऊन अभिरामम्मा मनालि, माझे लरका वीरप्पा तूसाठि भू रोज भ्याले वाट पाहलन । तूसाठि चांगला इनाम राखलन । वीरप्पा मनाला, बये, कयचा इनाम । ति मनालि काहि रोजा-मंगे तू दोन गोरवड्क पाखरे मांगितलन, तुले हेतु नाहि का । तवर त्याने हेतु आहे मंटलन, कोठे आहे मनून खबर घेतलन । हे पाये, दोन पाखरे पंजरा-मंदे आहे मंटलन । या-मंदे तुले येक दूसरे तुझे भावाले । आपले घराले बेस ज्याय, वाटे-वर आलस करू नकु । तू घराले जाऊन तवर पंजरा भाकून ठेव । मंग वीरप्पा कुसीने गेलन । तो आपले दोस्तिले मनाला, या पंजरात दोन चांगले पाखरे आहेत ॥

TRANSLITERATION AND TRANSLATION.

Ēkē gāvā-mandē Virappā manā-chā lēk'rū rāhīlan. Ēkē disī tyā-chē
One village-in Virappā called a-boy lived. One day his
 bāp tyā-lē bōlāvilan; tyā-lē bhājē-chi ṭōp'li dēlan; āp'lē dōstī-lē
father him-to called; him-to vegetable-of a-basket gave; his-own friend-to
 dēyā-lē sāngit'lan. Maṅg Virappā ṭōp'li dōki-var ghēt'lan, Abhirāmammā-javar
give-to he-told. Then Virappā the-basket head-upon took, Abhirāmammā-near
 jāūn tē ti-lē dilan. Bhāji ghēūn Abhirāmammā manāli,
having-gone that her-to gave. Vegetable having-taken Abhirāmammā said,
 'mājhē larkā Virappā, tūsāṭhi bhū rōj jhyālē vāṭ pāh'lan,
'my (dear) boy Virappā, thee-for many days became (thy-)way was-looked-at,
 tūsāṭhi chāṅg'lā inām rākh'lan.' Virappā manālā, 'bayē, kay-chā inām?'
thee-for good reward was-kept.' Virappā said, 'lady, what-of reward?'

Ti manāli, 'kāhi rōjā-maṅgē tū dōn gōr'vaṅka pāk'h'rē māṅgit'lan, tu-lē
She said, 'some days-ago thou two gōrvaṅk birds didst-ask, thee-to
 hētu nāhi kā?' Tavar tyā-nō, 'hētu āhē,' maṅṭ'lan, 'kōṭhē
recollection not what?' Then him-by, 'recollection is,' it-was-said, 'where
 āhē,' manūn khabar ghēt'lan. 'Hē pāyē, dōn pāk'h'rē pañj'rā-mandē
is,' so-saying news was-taken. 'This see, two birds cage-in
 āhē,' maṅṭ'lan. 'Yā-mandē tu-lē yēk dūs'rē tujhē bhāvā-lē. Āp'lē
are,' (she) said. 'These-among thee-to one the-other thy brother-to. Thy-own
 gharā-lē bēs jyāy, vāṭē-var ālas karū-na-ku. Tū gharā-lē
house-to well (carefully) go, the-way-on laziness do-not-make. Thou house-to
 jāūn tavar pañj'rā jhākūn ṭhēv.' Maṅg Virappā kusi-nē
having-gone then the-cage having-closed keep.' Then Virappā gladness-with
 gēlan. Tō āp'lē dōsti-lē manālā, 'yā pañj'rāt dōn chāṅg'lē pāk'h'rē
went. He his-own friend-to said, 'this in-cage two good birds
 āhēt.'
 are.'

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Virappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Virappā took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, 'my dear Virappā, I have been on the look-out for you for many days. I have a good reward for you.' Virappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Gōrvaṅka birds. Don't you remember?' Then hē said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Virappā went happy away and said to his friend, 'two good birds are in this cage.'

KATIA OR KATIYĀI.

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāi in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows :—

Chhindwara	18,000
Narsinghpur	700
	<hr/>
TOTAL	18,700
	<hr/>

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhī and Hindī. The phonetical system is Hindī, and not Marāṭhī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāṭhī rather than Hindī, especially in Chhindwara.

The case suffixes are partly Marāṭhī and partly Hindī; thus, *ghōryā-chā*, of a horse; *jhāḍ-kē*, of a tree; *gharī*, *gharāt*, and *ghar-mē*, in the house; *kis'banō-chē sāth*, in company with harlots.

The same is the case with the personal pronouns, thus, *mē*, *mī* and *maĩ*, I; *mē-nē*, by my; *mājhā* and *māhā*, my; *ham* and *āmhi*, we; *tyā-nē* and *tā-nē*, by him; *tis-mē-sē* and *tin-mē-sē*, from among them; *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundēli.

The verb substantive usually takes the Marāṭhī form; thus, *āhē*, he is; *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is; *thā*, he was.

The past tense of finite verbs is usually formed by adding an *l*-suffix; thus, *gēlā*, he went; *karlē*, I did; *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan*; thus, *bōlan*, he said; *karan*, he did; *dētan*, and once *dētam*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.

[No. 82.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATIYAI OR KATIÄ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

कोई आदमीचे दोन लेंकरे होते। तिसमेंसे नहानने बापला बोलन, दादा संपतमेंसे जो हिस्सा हो तो माला दे। तब ताने अपनी संपत दोनई-ला बाठी देतम। मुतक दिन नहीं जाले के नहान लेकर सबला एकट्ठा करीसन दूर देसला चाला गेला और तथी लच्चापनमें दिन खोई देतन अपनी संपतला उड़ई देतन। जब तो सब कुछ उड़ई देतन तब तो देसमें बड़ा काल पड़ी गेला और तो कंगाल बनी गेला। और तो जाईसन तो देसचे आदमीचे बीचमें एकच्या इथी राह लागला ज्याने ताला आपला खेतमें सोरी चरउला पोहोचु देतलेन। और तो तें कोदेस जो सोरी खाता है आपना पोट भरा चाहत था। और ताला कोई कुछ नहीं देत था। तब ताचे दिलमें समज आली और ताने बोलन के, माभा बापचे कितछे चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुकक मरते आय। मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलिन, दादा मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। मैं फिर तुमचा लेकर कहावनेचा लायक नइया, माला तुमच्या मजूरमि-लुक एकचे बराबर करा। तब तो उठीसन अपने बाप जोरे चालला। पर तो दूरी होता के ताचे बापाने ताला देखीसन दरेग आला और दौड़ीसन ताचे गरामें मिलीसन चुमा घेतन। लेकरने ताला बोलन, दादा, मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। और फिर तुमचा लेकर मैं बोलीच्या लायक नइया। पर बापाने आपला नौकरला सांगले सब लुक चांगला कपड़ा निकारीसन ताला लिवाई द्या और ताचे हाथमें मुंदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की हा माभा लेकर मरी गेला होता फिर जीता जाला, खाही गेला होता फिर मिला आहे। तब ते खुशी करो लागले ॥

ताचा बड़ा लेकर खेतमें होता। और जब तो येत होता और घरचे जोरे पोहचला तब बाजा और नाचचा आवाज ऐकन। और ताने अपने नौकरमि-लुक एकला आपने जोरे बुलाईसन पूछन, हा काय होई राहिला है। ताने ताला बोलन

के, तुम्हा भाज आला है और तुमचा बापने चांगला खावला बनवला है। हाचे लिये के ताला अच्छा मिछा है। पर ताने क्रोध करन और भीतर जाना नहीं चाहून। हाचे लिये ताचा बापने बाहेर निकरीसन ताला मनज लागला। ताने बापला जवाब देतन के, देखो में द्रुतले बरस लुके आपची सेवा करत होते और कभी आपची बातला मेने नहीं तोड़ली। और माला तुमने कभी एक ठोला पाठ भी नहीं दितले के में अपने दोस्ताचा साथ खुशी करता। पर तुमचा हा लेकर के जाने किसबनोचे साथ आपची संपत खद्वया करन जब तो आला तब आपन ताचे लाने अच्छा खावला केला है। बापने ताला बोलन, लेकर तु हमेस माफे जोरे राहता और जो कुछ माफा है सो तुम्हा है। पर खुशी होना और खुशी करना चाहिये होता। कहा की, हा तुम्हा भाज मरी गेला होता सो फिर जीता जाला आइे खोवार्द गेला होता फिर मिछा है ॥

[No. 82.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KATIIYĀI OR KATIĀ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-chē dōn lēk^{rē} hōtō. Tis-mē-sē nahān-nē bāp-lā
A-certain man-of two sons were. Them-in-from the-younger-by the-father-to
 bōlan, 'dādā, sampat-mē-sē jō hissā hō tō mā-lā dē.' Tab
it-was-said, 'father, property-in-of which portion may-be that me-to give.' Then
 tā-nē ap^{nī} sampat dōn-i-lā bāṭī dētām. Mut^{kē} din nahī jālē kē
him-by his property both-to having-divided was-given. Many days not became that
 nahān lēkur sab-lā ēkaṭṭhā karī-san dūr dēs-lā chālā gēlā, aur
the-younger son all together having-made far country-to departed went, and
 tathī lachchāpan-mē din khōi-dētan, ap^{nī} sampat-lā urāi dētām.
there debauchery-in days passed, his property having-squandered gave.
 Jab tō sab kuchh urāi dētām tab tō dēs-mē barā kāl
When he all anything having-squandered gave then that country-in great famine
 paṛī gēlā, aur tō kangāl bani gēlā. Aur tō jāi-san tō
having-fallen went, and he destitute having-become went. And he having-gone that
 dēs-chē ād^amī-chē bich-mē ēk-chyā ithī rāhū lāg^{lā}, jyā-nē tā-lā āp^{lā} khēt-
country-of men-of midst-in one-of there to-live began, whom-by him his field-
 mē sōri charaū-lā pōhōchu dēt^{lēn}. Aur tō tē kōdēs jō sōri khātā
in swine feeding-for to-attain was-given. And he that husk which swine eating
 hai āp^{nā} pōṭ bharā chāhat thā. Aur tā-lā kōi kuchh nahī dēt thā.
are his belly to-fill wishing was. And him-to anybody anything not giving was.
 Tab tā-chē dil-mē samaj āli, aur tā-nē bōlan kē, 'mājhā bāp-chē
Then his heart-in sense came, and him-by it-was-said that, 'my father-of
 kit^{chhē} chāk^{rā}-lā pōṭ luk bhāk^{rī} banat hōti, aur māi bhuk-lukak
how-many servants-to belly than bread being-obtained was, and I hunger-with
 martē āy. Māi uṭhī-san ap^{nē} bāp jōrē jāisan aur tā-lā bōlin,
dying am. I having-arisen my father near having-gone again him-to will-say,
 "dādā, mē-nē Bhag^{vān}-chē gharī aur tum-chē sām^{nē} pāp kar^{lē} āhē. Māi
'father, me-by God-of in-house and you-of before sin done is. I
 phir tum-chā lēkur kahāvanē-chā lāyak nāiyā. Mā-lā tum-chyā majūr-mi-luk
again your son being-called-of worthy not-am. Me your servants-of

êk-chê barābar karā.”’ Tab tō uṭhī-san apⁿē bāp jōrē chālⁱlā. Par tō
one-of like make.”’ Then he having-arisen his father near went. But he
 dūri hōtā kē tā-chē bāpā-nē tā-lā dēkhī-san darēg ālā, aur daupī-san
far was that his father-by him having-been compassion came, and having-run
 tā-chē garā-mē mili-san chumā ghētan. Lēkur-nē tā-lā bōlan,
his neck-on having-joined kiss was-taken. The-son-by him-to it-was-said,
 ‘dādā, mē-nē Bhagⁱvān-chē gharī aur tum-chē sāmⁱnē pāp karⁱlē āhē. Aur
‘father, me-by God-of in-house and you-of before sin done is. And
 phir tum-chā lēkur maī bōlī-chyā layak naīyā.’ Par bāpā-nē āpⁱlā
again your son I saying-of worthy not-am.’ But the-father-by his
 naukār-lā sāngⁱlē, ‘sab luk chāngⁱlā kapⁱrā nikārī-san tā-lā
servants-to it-was-said, ‘all than good cloth having-brought him-to
 livāi dyā, aur tā-chē hāth-mē mudi aur pāv-mē mōchⁱrī
having-applied give, and him-of hand-on ring and feet-on shoes
 livāi dyā, aur ham ahehḥā khāi-san aur khuṣī karā, kākī
having-applied give, and we good having-eaten again merry make, because
 hā mājhā lēkur marī gēlā hōtā, phir jītā jālā; khvāhī gēlā
this my son having-died gone was, again alive became; lost gone
 hōtā, phir millā āhē.’ Tab tō khuṣī karō lāgⁱlē.
was, again found is.’ Then they merriment to-make began.

Tā-chā barā lēkur khēt-mē hōtā. Aur jab tō yet hōtā
His elder son field-in was. And when he coming was
 aur ghar-chē jōrē pōbachⁱlā, tab bājā aur nāch-chā āvāj aikan.
and house-of near arrived, then playing and dance-of sound was-heard.
 Aur tā-nē apⁿē naukār-mi-luk êk-lā āpⁿē jōrē bulāi-san pūchhan,
And him-by his servants-from one-to his near having-called it-was-asked,
 ‘hā kāy hōi rāhilā hai?’ Tā-nē tā-lā bōlan kē,
‘this what having-become being is?’ Him-by him-to it-was-said that,
 ‘tujhā bhāū ālā hai, aur tum-chā bāp-nē chāngⁱlā khāv-lā
‘thy brother come is, and your father-by good eating-for
 banavⁱlā-hai, hā-chē liyē kē tā-lā ahehḥā millā-hai.’ Par tā-nē krōdh
arranged-is, this-of for that him-to well met-is.’ But him-by anger
 karan, aur bhitar jā-nā nahī chāhūn. Hā-chē liyē tā-chā bāp-nē
was-made, and inside to-go not wished. This-of for his father-by
 bābēr nikⁱrī-san tā-lā manāū lāgⁱlā. Tā-nē bāp-lā javāb dētan
out having-gone him to-entreat began. Him-by father-to answer was-given
 kē, ‘dēkhō, mē itⁱlē baras lukē āp-chī sēvā karat hōtē,
that, ‘see, I so-many years from your-Honour’s service doing was,
 aur kabhī āp-chī bāt-lā mē-nē nahī tōṛⁱlī. Aur mā-lā tum-
and ever your-Honour’s word me-by not was-broken. And me-to you-

nē kabhī ēk ṭhōla pāṭh bhī nahī dit'lē, kē mē ap'nē dōstā-chā
by ever one single kid even not was-given, that I my friends-of
 sāth khuṣī kar'tā. Par tum-chā hā lēkur kē jā-nē kis'banō-chē
with merry might-make. But your this son that whom-by harlots-of
 sāth āp-chī sampat khaiyā karan, jab tō ālā tab
with your-Honour's property devoured was-made, when he came then
 āpan tā-chē lānē achēhā khāṇ-lā kēlā hai.' Bāp-nō tā-lā
your-Honour-by him for good feast-to made is.' The-father-by him-to
 bōlan, 'lēkur, tu hamēs mājhē jōrē rāh'tā, aur jō-kuchh mājhā
it-was-said, 'son, thou always me-of near art, and whatever mine
 hai, sō tujhā hai. Par khuṣī hōnā aur khuṣī kar'nā chāhiyē hōtā,
is, that thine is. But merry to-be and merry to-make proper was,
 kahā-kī hā tujhā bhāū mari gēlā hōtā, sō phir jītā jālā
because this thy brother having-died gone was, he again alive become
 āhē; khōvāī gēlā hōtā, phir millā hai.'
is; being-lost gone was, again found is.'

[No. 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KATYĀĪ OR KATĪĀ DIALECT.

(DISTRICT NARSINGHPUR.)

SPECIMEN II.

एक भना-चें दोन लेकुरे होते । तिनमेंसे छोटे लेकुरने अपने बापला बोलले के, जो घरी जो धन आहे सो माँभा हिस्सा सो माना दुन दे । तब बापने तिछे अपना धन बाँटु दिलले । ककु दिनोंचें पीछूँ नाहुन लेकुर अपना धन-दौलत घुँके परदेशला चला गेला । तेचूँ गंवारी चालसे सब धन बरबाद करू दिलले । जब कोरा रहूँ गेला तो देश-पे बड़ा काल पड़ला । तहीं तो भूखों मरों लगला । तहीं तो कोई देसु-आदमी-खाँ नौकर लगु गेला । ताह्ना ताने सुँगरियाँ चरोंला राखले । जब तो सुँगरियोंचीं खाँवची जूठनपेनू अपना पोटु भरों चाहले, कोई आदमी ताह्ना ककु न देत होता । जब तो खबर-पै आला तब बोलो लगला, ऐ माँभे दैय्या, जब माँभे बाप-खाँ कितते आदमोंला पोटु-भर खाँवला मिलत होता, और बचुरहात होता । और मैं भूखों मरते आहें । अब मैं उठकेँ बापचें जोरे जाँतें और अब बोलहों, दादा मीने तूजे साम्हने परमेश्वरचा दोष करले है । अब भी तूजे लेकुर बोललों लाखतूँ नहीं टाले । अपने नौकरोँ एक घाँई माना सोई राँग्वू घेआ । जब तो उठुँके ठाड़ा जाला, और अपने बापचें जोरें गेला । बापने दूरनू आवत देखूँ घिछे ताँचा-ऊपर दया करले, और ताह्ना दौरजकेँ गल्लसे लगुँअँ घिछले और चूमा घिछे । तब लेकुरने बोलले, हे दादा मीने तूजे साम्हने परमेश्वरचाँ कसूर करले हैं । मी तूजे लेकुर कहाँले लोग नहीं राले । पै बापने अपने नौकरोँला हुकम दिलले, नौनेचे नौने उन्हेँ आन्ह ताह्ना नोन्हें पहरन देआ । और एक जोड़ी पनन्हें पाँवला । चला सब जेवाँ, और मँजा करियेँ । काँयसे अब हा लेकुरचा नया जन्म जाल्हा । हा हथनु जाँतूँ राला होता, फिर मिछा । हाँ तरहतूँ मौज सब करोँ लगले ॥

जेठा लेकुर ते वक्त खेतपे होता । लौटचीं घर आवतीं वक्त ताह्ना नाँच गाँनचा ऐरा सुन पड़ला । नौकरोँ-पे एक भनाँलाँ टरेकेँ ताह्ना पूछले जो काया है । तब ताने जवाप दिलले, तूजा नाहिन भैया एँकू गेला है । और ताँचे बापनूँ ताह्ना नोनहा

भला लौटला देखूंचे खुशी भलो मनोले । तब तो हाँ सुनूँके तो गुस्सा जानह, और घरूँ नहीं जाय चाहें । जब ताचा बाप निकरूँचे ताल्ला मनो लगला । लेकरने बोलले, जब मी दादा तूँजी बरसोंती गोसल करले हैं । जब मीने तुमसे कही कोई नहीं ठारली । जब तूने नान्हा बोकरा कबहुँ नहीं दिलस, तो चन-संग खुशी मनोते । जब नाहिन लेकरतें तब ताँने तुमचा धन गँवारीमें खो दिलले जबसें मुरकूँके घरी आल्ले, तुम सबला पुन्य आटूराले आहा । जब तो बापने जवाप दिलले हे बेटा, तूँ रात-दिन माँभे जोरे आसे, तो धन माँभे-जोरे आहै, सो सब तूजा आहै । तूजा नाहिन भाज मरू गेल्ला होता लोफिर जी उठला तबतो हिराजँ गेल्ला होता, तब मिछा होता । तैसे आ खुशी मनोआ और खुशी जान्हे ॥

[No. 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KATIIYĀI OR KATIĀ DIALECT.

(DISTRICT NARSINGHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk jhanā-chē dōn lēkurē hōtē. Tin-mē-sē chhōtē lēkur-nē
One person-of two sons were. Them-in-from the-younger son-by
 ap'nē bāp-lā bōl'lē kē, 'jō gharī jō dhan āhē sō
his-own father-to was-said that, 'what in-the-house what wealth is that
 mājhā hissā sō mā-nā dun-dē.' Tab bāp-nē til-lē ap'nā
my share that me-to give.' Then the-father-by them-to his-own
 dhan bāṭu dil'lē. Kachhu dinō-chē pichhū nāhun lēkur ap'nā
wealth dividing was-given. A-few days-of after the-younger son his-own
 dhan-daulat ghū-kē par-dēs-lā challā gēlā. Tēchū gāvārī-
property having-taken foreign-country-to moved went. There vulgar-
 chāl-sō sab dhan bar'bād-karū dil'lē. Jab kōrā rahū
conduct-in all wealth having-squandered was-given. When destitute to-become
 gēllā tō dēs-pē barā kāl par'lā. Tahī tō bhūkhō marō
went then the-country-in great famine fell. Then he of-hunger to-die
 lag'lā. Tahī tō kōi dēs-ād'mī-khā naukār lag-gēllā. Tā-lhā
began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to
 tā-nē sūgariyā charō-lā rākh'lē. Jab tō sūgariyō-chī khāv-chī jūṭhan-pēnū
him-by swine to-graze was-kept. Then he swine-of eating-of remains-with
 ap'nā pōṭu bharō chāh'lē. Kōi-ād'mī tā-lhā kachhu na dēt hōtā.
his-own belly to-fill desired. Anybody him-to anything not giving was.
 Jab tō khabar-pai ālī tab bōlō lag'lā, 'ai mājhē Daiyyā, jab
When he senses-on came then to-speak began, 'O my God, since
 mājhē bāp-khā kit'tē ād'mō-lā pōṭu-bhar khāv-lā milat hōtā;
my father-with how-many men-to belly-full eat-to obtained was;
 aur bachu rahāt hōtā. Aur māī bhūkhō martē āhē. Ab māī
and saved remaining was. And I of-hunger dying am. Now I
 ūṭh-kē bāp-chē jōrē jātē aur ab bōl'hō, "dādā, mī-nē tūjē
having-arisen father-of near go and now will-say, "father, me-by of-thee
 sāmhnē Par'mēsvar-chā dōsh kar'lē hai. Ab-bhī tūjē lēkur bōl'lō lākh'tū
before God-of sin done is. Now-also thy son to-call worthy

nahĩ tālē; ap'nē nauk'rō ēk ghāĩ mā-nā sōi rākhū ghēā."'
not became; thy-own servants-among one like me-to also keeping take."

Jab tō uṭhū-kē thārā jālā, aur ap'nē bāp-chē jōrē gēllā.
Then he having-arisen standing became, and his-own father-of near went.

Bāp-nē dūrē-nū āvat dēkhū-ghillē tã-chā-ūpar dayā kar'lē; aur
The-father-by from-a-distance coming to-see-was-taken him-upon pity was-made; and
 tā-lhā daurāñ-kē galla-sē lagūñ-ghillalē aur chūmā ghillē. Tab
him-to having-run the-neck-by it-was-embraced and kiss was-taken. Then
 lēkur-nē bōl'lē, 'hē dādā, mī-nē tujē sāmhnē Par'mēśvar-chā
the-son-by it-was-said, 'O father, me-by of-thee before God-of

kasūr kar'lē haĩ, mī tujē lēkur kahāñ-lē lōg nahĩ rālē.' Pai bāp-nē
offence done is, I thy son to-say fit not lived.' But the-father-by

ap'nē nauk'rō-lā hukm dil'lē, 'nōñē-chē nōñē unhē
his-own servants-to order was-given, 'good-of good a-cloth

āñh tā-lhā nōñhē pah'ran dēā, aur ēk jōṛī pan'nhē pāv-lā. Chalā sab
bring him-to good clothes give, and one pair shoes for-the-feet. Come all

jēvā aur mājā kariyē. Kāñ-sē ab hā lēkur-chā nayā janm
let-us-eat and merriment make. Because now this son-of new birth

jāllā. Hā hāthan-nu jātū rālā hōtā, phir millā. Hā
has-become. This hands-from going become was, again was-obtained. This

tarah-tū mauj sab karō lag'lē.
manner-in merriment all to-make began.

Jēthā lēkur tē-vakt khēt-pē hōtā. Laut'chĩ ghar āv'tĩ
The-elder son at-that-time the-field-in was. Returning to-home coming

vakt tā-lhā nāch gāñ-chā airā sun-parh'lā. Nauk'rō-pē
at-the-time him-to dancing singing-of sound to-his-hearing-fell. The-servants-from

ēk jhanāñ-lā tarē-kē tā-lhā pūchhl'lē, 'jō kāyā hai.' Tab tã-nē jvāp
one person-to having-called him-to it-was-asked, 'this what is.' Then him-by reply

dil'lē, 'tūjā nāhin bhaiyā ēkū gēllā hai; aur tã-chē bāp-nū tā-lhā
was-given, 'thy younger brother having-come gone is; and his father-by him-to

nōñhā bhalā laut'lā dēkhū-chē khuśī bhalō manōlē.' Tab tō hā sunū-kē
good well returned having-seen happy good considered.' Then he this having-heard

tō gussā jānah, aur gharū nahĩ jāy chāhē. Jab tā-chā bāp nik'rū-chē
he angry became, and in-the-house not to-go wished. Then his father coming-out

tā-lhā manō lag'lā. Lēkur-nē bōl'lē, 'jab mī, dādā, tūji bar'sō-ti gōsal
him-to to-entreat began. The-son-by it-was-said, 'while I, father, thy for-years service

kar'lē-haĩ; jab mī-nē tum-sē kahī kōi nahĩ tār'li, jab tū-nē nānhā bōk'rā
have-done; while me-by thy word ever not was-transgressed, still thee-by small a-goat

kab-hū nahĩ dilas, tō chan-saṅg khuśī manōtē. Jab
ever not was-given, so-that friends-with merry I-might-have-made. When

nāhin lēkur-tē tab tã-nē tum-chā dhan gāvāri-mē khō-dil^lē,
the-younger son then him-by your wealth vulgar-living-in is-squandered,
 jab-sē mur^kũ-kē ghari ālhē tum sab-lā punya ātūrālē-āhā.' Jab-tō
as-soon-as having-retained to-home has-come by-you all-to a-feast given-is.' Then
 bāp-nē jvāp dil^lē, 'hē bētā, tũ rāt-din mājhē-jōrē āsē, tō
the-father-by answer was-given, 'O son, thou night-and-day of-me-near art, what
 dhan mājhē-jōrē āhai sō sab tūjā āhai. Tūjā nāhin bhāū marū-gellā hōtā,
wealth of-me-near is that all thine is. Thy younger brother dead-gone was,
 lō-phir jī uṭh^lā; tab-tō hirāũ gellā hōtā, tab millā hōtā. Taisē ā
again alive arose; then lost gone was, then obtained was. Therefore now
 khuṣī-manōā, aur khuṣī jānbē.'
merriment-celebrate, and merry shall-make.'

BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāṭhī is surrounded by Chhattisgarhī and other dialects of Eastern Hindi in the north, and by Gōṇḍī and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāṭhī with any of these dialects.

Farther to the east we find another Aryan language, Oṛiyā. A dialect of this language, Bhatri, is spoken in the Bastar State, and forms a kind of connecting link between Oṛiyā and the language of the central portion of Bastar. This latter is known as Hal^lbī, and is a curious mixture of Oṛiyā, Chhattisgarhī, and Marāṭhī. Some minor dialects in Raipur and Kanker, such as Bhunjiā, Nāhari, and Kamāri, have several points of analogy with Hal^lbī, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows :—

Hal ^l bī	104,971
Bhunjiā	2,000
Nāhari	482
Kamāri	3,743
<div>Total</div>	<div>111,196</div>

These dialects are the only one which can claim to be intermediary between Marāṭhī and Oṛiyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

HAL^lBĪ.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (2,841). In Madras they are classed as a sub-division of the Gōṇḍs. In Berar they are weavers, and most of them are found in Ellichpur.

Hal^lbī, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Hal^lbī specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows :—

Bastar	96,181
Kanker	5,000
Chanda	3,500
Bhandara	150
Raipur	140
<div>Total</div>	<div>104,971</div>

Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mah'ri. This dialect has, however, proved to be identical with Hal'bi. It is probably the dialect returned as Mēhari in the 1891 Census Report. According to the same authority the Hal'bi of Bastar comprises several minor dialects, Adkuri, Bastari, Chandari, Gachikolo, Mēhari, Mirgāni, Muria, and Śunḍi. No information is available with regard to these so-called dialects. Bastari simply means the language of Bastar, and of the 3,500 speakers of Hal'bi returned from Chanda 1,300 have been stated to speak Bastari and not Hal'bi. Mēhari is the language of the low-caste Mēhars or Mahārs. The Murias or Marias are mentioned by Colonel Glasfurd in his *Papers relating to the Dependency of Bustar...Selections* from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal'bi district and live as cultivators. Most of them speak a Gōṇḍ dialect. The Śunḍis are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōṇḍ. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oriyā Rajas. Their sections are partly totemistic, but include the names of two or three Oriyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōṇḍ descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōṇḍ.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oriyā, Chhattisgarhī, and Marāṭhī. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāṭhī and not as Hal'bi. No specimens have been received from Chanda and Raipur, and the remarks on Hal'bi grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. I. R. Glasfurd, in his *Papers relating to the Dependency of Bustar*, quoted above, pp. 46 and f., describes it as follows:—

'The first [*i.e.* Hal'bi] closely resembles the Chutesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostanee word is taken and a Muratha termination added; thus the Mooreas around the Jagdulpore say *mī daklō nahī*, I did not see. Here we have the pronoun Muratha and the verb, a Hindostanee word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindoe words; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Hulbas and Mooreas, and may be said to be subdivided into the Purja or Tugara and Bhuttra dialects. It is spoken by all in Jagdulpore, from the Rajah to the lowest of his subjects.'

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal'bi.

Pronunciation.—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable; thus, *ballō* and *bōllō*, he said; *ma-kē* and *mō-kē*, to me. Similarly *ai* interchanges with *ui*; thus, *mai* and *mui*, I; *bailā* and *builā*, an ox. Compare also *būbū* and *bābā*, a father.

E is always marked as long. It is however probably short in words such as *ebi*, now; compare *abē* and *ibe*.

ai and *ē*, *an* and *ō*, respectively, are sometimes interchanged; thus, *maĩ* and *mē̃*, I; *gailō* and *gēlō*, he went; *kaunī* and *kōnī*, somebody.

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hūn* and *hun*, he; *jānē* and *jānē̃*, I know.

The palatals are pronounced as in Hindi, and not as in Marāṭhī; thus, *mō-chō*, my; *puchh'lo*, he asked. *Chh* seems, however, to be occasionally pronounced as *s*, for in the specimens received as illustrating the Mah'ri dialect we find *chhām'nē*, in the presence of.

The cerebral *ḍ* between vowels has usually the Marāṭhī sound of *ḍ*, but is sometimes also pronounced *ṛ* as in Chhattisgarhī; thus, *baḍē dukāl paḍ'li*, a great famine arose; *kap'rā*, cloth. The pronunciation as *ṛ* seems to be more used in the so-called Mah'ri than in Hal'bī proper.

The cerebral *ṇ* has become dental as in the Marāṭhī of the Central Provinces and in Chhattisgarhī; thus, *kōnī*, somebody.

The cerebral *l* sometimes becomes *r*; thus, *parā*, run; *bērā*, at the time; *pōrā*, the *Pōlā* festival. It is impossible to decide whether this pronunciation is due to the influence of Hindi or to that of the Marāṭhī of the Central Provinces. Compare Hindi *bēr*, Marāṭhī *yēr*, time; Hindi *parānā*, Marāṭhī *paḍ'nē̃*, to run. In most cases, however, a dental *l* corresponds to Marāṭhī *l*; thus *milētē*, it will be got; *dukāl*, famine.

Hal'bī uses *b* like Hindi, Oṛiyā, etc., where Marāṭhī has *v*; thus, *bēr*, Marāṭhī *vēl* or *yēr*, time; *bīs*, Marāṭhī *vis* or *īs*, twenty.

The cerebral *sh* is pronounced as *kh*; thus *manukh*, a man.

Initial *h* has a rather faint sound. Compare *ūḷ* and *hūḷ*, a camel; *ham* and *am*, we; *un* and *hun*, he.

Note *pēj'pānī* instead of *mēj'mānī*, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattisgarhī than with Marāṭhī.

Nouns.—*Bitā*, a person, is sometimes used as a kind of definite article. Thus, *bāp-bitā*, the father; *bēlā-bitā-kē*, to the son.

Gender.—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāṭhī; thus, *lēkā*, a child, a son.

Number.—The plural is formed as in Chhattisgarhī by adding *man*; thus, *bābā-man*, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning 'many,' 'all,' etc. Thus, *hun* and *hun-man*, they; *naukar sabō-kē*, to the servants; *khubē ghōḷā*, horses; *jugē ghōḷā*, horses.

Case.—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattisgarhī and Oṛiyā. In one instance we find an oblique plural formed by adding *in*; thus, *bhutiyaṛ-in-chō*, of the servants. Compare Chhattisgarhī *an*.

The usual case suffixes are as follows :—

Dat.	<i>kē</i> .
Abl.	<i>lē</i> , <i>lagē-lē</i> .
Gen.	<i>chō</i> , <i>kē</i> .
Loc.	<i>mē̃</i> , <i>nē̃</i> .

Of these only the genitive suffix *chō* agrees with Marāṭhī *tsā, chī, chē*. The dative suffix *kē* corresponds to Chhattisgarhī *kā*; compare Mālwi and Bihārī *kē*. The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattisgarhī *le* and *ke* respectively, while the locative suffix *mē* must be compared with Chhattisgarhī *mā*, Awadhī and Bihārī *mē*.

There is no proper instrumental. Thus, 'with ropes' is translated *ḍōrī-saṅgē*; 'with a stick' is *baḍ'gī-mē*. In Kanker we occasionally find a suffix *nē* denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāṭhī or Hindi. Thus, *musū-nē nariālō sun'lō*, the mouse heard the cry; *bāgh-nē phāndō-sē nik'lan rak'lō*, the tiger was getting out of the net.

Instead of the dative suffix *kē* the Kanker specimens sometimes use *kō*; thus, *bāp-kē*, to the father; *bāgh-kō*, to the tiger. Final *ē* and *ō* are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes *lē, lō, and sē*. Thus, *bahin-lē*, from a sister; *phāndō-sē*, from the net. *Lō* occurs in *sab-lō ultam*, best, and is, perhaps, no real ablative suffix but the Marāṭhī suffix *lā* in *tyāt-lā*, from among them, etc. Compare, however, the *l*-suffix of the ablative in Gōṇḍī and *lak*, from, in Katiyāī.

The genitive suffix *chō* does not change for gender and number; thus, *Bhag'rān-chō hukum*, God's command; *tu-chō nār*, thy name; *un-chō bahin*, his sister; *mō-chō bāp-chō khubē bhutī-bitī-man-kē*, to many servants of my father's. Occasionally we find *chē* instead of *chō*; thus, *bāp-chē purē*, before the father.

The suffix *kē* occurs in instances such as *ghōḍā-kē pāt-nē*, on the back of the horse; *nāch-kē gajar*, the sound of dancing. In Kanker we also find *kā*; thus, *āp'lō yē-chē dāyā-kā baḍ'lā*, a reward for this your compassion. Here *āp'lō* corresponds to Marāṭhī *āp'lā*; *yē* is Chhattisgarhī, and the suffix *chē* Marāṭhī; while *dāyā-kā* is high Hindi. Even Rājāsēkhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, *mō-chō bāp ghar-mē*, in my father's house.

The locative suffix *nē* is perhaps related to Telugu *na*, Gōṇḍī *nē*. Thus, *pāt-nē*, on the back; *hunī nānī kuriyā-nē*, in that small house.

Adjectives do not change for gender and number; thus, *baḍē*, or *baḍō, bēlā*, the elder son; *tu-chō sēvā*, thy service; *āp'lō dhan*, your property.

Numerals.—The numerals will be found in the list of words. They are almost the same as in Chhattisgarhī. *Gōḷōk*, one, is also used in Bhatrī. *Dui*, two, corresponds to Bhatrī and Oṛiyā *dui*. In Kanker we find the Chhattisgarhī form *dō*. *Chhah*, six; *das*, ten; *bīs*, twenty; *pachās*, fifty; *sau*, hundred, are pure Chhattisgarhī and have nothing to do with Marāṭhī. Note also the addition of *than* in *dui than bēlā*, two sons; compare Chhattisgarhī *dū-than*, exactly two.

Pronouns.—The following are the personal pronouns :—

<i>mui, muī, mai, māī, mē</i> , I.	<i>tui, tuī, tū</i> , thou.
<i>mō-kē, mā-kē</i> , to me	<i>tu-kē</i> , to thee.
<i>mō-chō, mā-chō</i> , my	<i>tu-chō, tōr</i> , thy.
<i>(h)amī, ham-man</i> , we	<i>tum(i)</i> , you.
<i>(h)am-chō, (h)amar</i> , our	<i>tum-chō, tamar</i> , your.

The final *ī* in *hamī*, *tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-ī*, that, he. *Hun* is also written *un* and is regularly inflected; thus, *hun-chō*, his; *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that; *yē*, this; *jē*, *jō*, and *jaun*, who; *kōn*, genitive *kā-chō*, who? *kāy*, what?

Verbs.—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is *ralā*, *ralē*, *ralī*, and *ralō*; 'he had compassion' is translated *dayā karlē* and *dayā karlō*.

A particle *nā* is often added; thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāō-nā*, go; *mui hīṇḍlē-nā*, I have walked; *jāō-nā*, let us go; *mārēndē-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

The usual present tense of the verb substantive is inflected as follows:—

Singular—1 <i>āsē</i>	Plural—1 <i>āsū</i> .
2 <i>āsīs</i>	2 <i>āsās</i> .
3 <i>āsē</i>	3 <i>āsāt</i> .

Other forms are *āyē* and *hāy*, I am; *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Marāṭhī than to those used in Chhattisgarhī. The corresponding past tense is formed from the same base as in Chhattisgarhī by adding the *l*-suffix of Marāṭhī and Oṛiyā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular—1 <i>ralē</i> and <i>ralī</i> .
2 <i>ralā</i> , <i>ralē</i> , <i>ralī</i> .
3 <i>ralō</i> , <i>ralē</i> , <i>ralī</i> , and <i>ralā</i> .
Plural—1 <i>ralē</i> , <i>ralā</i> , and <i>ralō</i>
2 <i>ralās</i> , and <i>ralē</i> .
3 <i>ralē</i> , <i>ralā</i> , <i>ralī</i> , and <i>ralō</i> .

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, *mui piyē-sē*, I drink; *tui mār'sīs*, thou strikest; *amī mārē-sē*, we strike; *ham jāō-sē*, we go; *hun-man bōl'sāt*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *m-ī mār'lē*, *mār'li*, and *mār'lā*, I struck; *mai ṭār'lō*, I transgressed; *mui gēlō*, and *gēlā*, I went; *mui hōlē*, I became; *tui gēlā*, and *gēlīs*, thou wentest; *tui mār'li(s)*, thou struckest; *hun mār'lō*, *mār'lā*, and *mār'lē*, he struck; *lōhū hōlī sē*, blood had become (attached); *hamī mār'lū*, we struck; *tumī dēkh'lās*, you saw, etc.

Another past tense is formed by adding a *b*, and not an *l*-suffix. Thus, *maĩ kar^bbē-sē*, I have done; *mō-kē mār^bbā-āsāt*, they struck me, I am struck. Compare the remarks under the head of participles below.

Solitary forms are *balē*, he said; *rahē*, they were; *bāchē*, it is left; *chhōḍēn-thātī*, he released; *diyō*, he gave.

The characteristic sign of the future is *dē*, or, occasionally, *tē*; compare the present participle. Thus, *maĩ mārēn-dē*, I shall strike; *bōlan-dē*, I will say; *hun dē-dē*, he will give; *ham mārūn-dē*, we will strike; *hun-man mārēn-dē*, or *mār-dē*, they will strike; *milē-tē*, it will be got. *Sē* is sometimes used instead of *dē*. Thus, *maĩ kar^ssē*, I will do; *tui diyā-sē*, or *dē-sē*, thou wilt give; *tum mārā-sē*, you will strike. In *ham mār^vvē*, we will strike; *puchhūvā*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihārī. *Dihō*, I shall give, on the other hand, is Chhattisgarhī.

The imperative is usually formed without any suffix; thus, *bas*, sit; *jā*, go. An honorific imperative is sometimes formed by adding *ās*; thus, *diyās* and *dēs*, give; *ānās*, bring; *mārās*, strike. In the second person plural we sometimes find the Marāṭhī form in *ā*, and sometimes the Chhattisgarhī form in *ō*; thus, *rākhā*, keep; *dēkhō*, see. Forms such as *khēlū*, let us play; *hōlū*, let us be, occur in Mah'ri.

Participles.—The present participle is sometimes formed as in Chhattisgarhī and sometimes as in Oriyā. Thus, *karat*, doing; *jātē*, going; *lār^ttē*, transgressing; *sōn (ratē)*, sleeping (he was). Other forms are *karandē*, doing; *mār-dē*, striking, and probably also *mārē* in *mārēsē*, (I) strike; *nikalan (rahalō)*, (he was) getting out. The past participle sometimes agrees with Marāṭhī and sometimes with Chhattisgarhī; thus, *gēlō*, gone; *paḷē*, fallen; *bhukē*, hungry; *marā*, dead; *bachā*, left. The form *mar^bbō*, dead, corresponds to the past tense formed with a *b*-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāṭhī; thus, *bāḷun*, having divided. *Thānī* and *bhātī* are often added; thus, *banāun-bhātī*, having made; *jāun-thānī*, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sin*, *kē*, and *ī*; thus, *bāḷā dilō*, having-divided gave, he divided and gave; *dēyā-sin*, having given; *jāy-kē*, having gone; *manī*, having said, therefore. In *bhul-kun*, having been lost, the suffix *kun* must be compared with Gōṇḍī *kun*.

Verbal noun.—The usual form ends in *tō*, genitive *tōr*; thus, *khātō*, to cut; *ēlō bakhat*, at the time of coming; *bāj^ttōr gajar*, the sound of music. Several other forms are also used; thus, *mārⁿnā*, to strike; *puchhūk*, to ask; *jāūk*, to go; *charāū-kē* and *charāub*, in order to tend; *nikal*, to get out; *mār^ttē-sē*, from (my) killing; *mārē-bar taiyār*, ready to kill; *dēkh-kē*, in order to see, etc.

Causals are formed as in Chhattisgarhī and Oriyā by adding *ā*; thus, *charāū^ā-kē*, in order to tend.

The preceding remarks will have shown that Hal'bi is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatrī, it gradually merges into Oriyā. It agrees with Chhattisgarhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattisgarhī, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāṭhī and Oriyā. With Marāṭhī it shares the *ch*-suffix of the genitive.

the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went.

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāṭhī, and in order to avoid splitting Halbī up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāṭhī, though it cannot be considered as a true Marāṭhī dialect. With regard to the dialect of the Halbas of Berar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. 84.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

SPECIMEN I.

कोनी आदमीचो दुइ-ठन बेटा रला । हुनी भीतरचो नानी बेटा बाप-की बोललो, ए बाबा, धन माल भीतरले जे मोचो बाटा आय मोके दीआ । तेवे हुनके आपनचो धनके बाटुन दीलो । खूबे दिन नी होउन रली नानी बेटा सबकी गोटकी थाने बनाउन-भाती खूबे धूर जाते गेलो और हुता फटकारी-बुदमें दिन सारते आपलो धन गँवाउन दीलो । जेवे हुन सब धनके सारलो तेवे हुन राजमें बडे दुकाल पडली । तेवे हुन गरीब होउन गेलो । अरू हुताले हुन राजचो कोनी एक मनुख घरे येवन रलो । हुन बीता हुनके बेडामे बराहा चरातो-काजे पठालो । और हुन हुनी चाराके जेके बराहा खाते रला आपलो पेट भरतो-काजे मन करलो । और कोनी हुनके कार्ड नी देते रला । तेवे हुनके चेत चिगली तेवे हुन बोललो की मोचो बापचो खूबे भुती-बीतीमनकी पेज भात खातो थानले बाचते रली एवे मै भुखे मरेंसे । एवे मै उठुन मोचो बाप घरे जाएंदे, और हुनके बलेन्दे के, बूबा, भगवानचो हुकुम नी मानले और बापचो पुरे पाप करले । फेर तुमचो बेटा बलतोर डडलचो नी होले । मोके जसन तुमचो भुती-बीतीमन आसत हुसने राखा । तेवे हुन उठुन-भाती आपलो बाप-लगे गेलो । हुनचो बाप दूरले दखुन माया करलो और पराउन-भाती टोडराके धरुन चुमलो । बेटा हुनके बललो की, ए बूबा, मै भगवानचो हुकुम नी मानले और तुमचो पुरे पाप करले । तुमचो बेटा बलतोर लायेक नी होले । तेवे बाप आपलो नवकरके बललो, सबले नंगत कपडा हिटाउन-भाती हुनके पिंधाहा और हुनचो हाथे मुन्दी अरू पाएमें पन्हई पिंधाहा । हम-मन खाउन हरीख करते रला । तेवे मोचो बेटा मरुन रलो जीवलो भुलकुन रलो फेर मिललो । तेवे हरीख होत रला ॥

हुनचो बडे बेटा बेडामें रलो । और हुन जेवे एतो-बेरा घर-लग अमरलो, तेवे बाजतोर और नाँचतोर गजर मुनलो । और हुन आपनचो कवाडीमनले गोटक-की बलाउन-भाती पुकलो, ए काय आए । हुन हुनके बललो, तुमचो भाई

झूला और तुमचो बाप नंगत पेजपानी बनालो, कारन कि बेटा-बीताके नीको र मावलो । तेवे हुनके रीस लागली और घर-भीतर जातो-काजे मन नी करलो । हुनचो-काजे हुनचो बाप बाहिर निकरुन मनालो । हुन बापके बललो, दखा, में खुबे दिनले तुमके सेवा करेसे, और तुमचो हुकुमके नी टारते रले । अरू तुमी मोके केवे एक मेंटा बले नी दीलास, की मोचो मीत संगे हरीख करते । और तुमचो ए बेटा जे किसवीन संग तुमचो धन उडाउन दीलो, हुन जसन झूलो, तसन आपन नंगत खाउक दिलो । बाप हुनके बललो, ए बेटा, तुय मोचो संगे आसीस कि जे मोचो धनमाल आसे हुन तुचो आय । और एमेतो हरीख होतोर आनन्द कर-तोर तुके उचित रली । कारन कि तुचो भाई मरुन रलो फेर जीउन झूलो हाजुन जाउन रलो फेर मिललो ॥

[No. 84.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnī ād^{mī}-chō dui-ṭhan bēṭā ralā. Huni-bhitar-chō nānī bēṭā
A-certain man-of two sons were. Them-in-from the-younger son
 bāp-kē bōl^{lō}, ‘ō bābā, dhan-māl-bhitar-lē jē mō-chō bāṭā āy mō-kē
father-to said, ‘O father, wealth-property-in-from which my share is me-to
 diā.’ Tēbē hun-kē āpan-chō dhan-kē bāṭun dīlō. Khūbē
be-pleased-to-give.’ Then them-to himself-of wealth having-divided he-gave. Many
 din nī hōun rālī nānī bēṭā sab-kē gōḷ^{kī}-thānē banāun-
days not having-been were the-younger son all one-in-place collected-
 bhātī khūbē dhūr jātē gōlō, aur hutā phaṭ^kvārī-bud-mē^ñ din sār^{tē}
having very far going went, and there riotous-conduct-in days passing
 āp^{lō} dhan gāvāun dīlō. Jēbē hun sab dhan-kē sār^{lō}, tēbē
his-own wealth having-wasted he-gave. When he all wealth-to spent, then
 hun rāj-mē^ñ baḍē dukāl paḍ^{lī}. Tēbē hun garib hōun gōlō.
that country-in great famine fell. Then he poor having-become went.
 Arū hutā-lē hun rāj-chō kōnī-ēk manukh gharē thēhun
And there that country-of certain-one man in-house having-placed-himself
 ralō. Hun bitī hun-kē bēḍā-mē barāhā charātō-kājē paṭhālō. Aur hun
(he)-lived. That man him-to field-in swine feeding-for sent. And he
 hunī chārā-kē jē-kē barāhī khātē ralā āp^{lō} pēt bhar^{tō}-kājē
those-very husks which the-swine eating were his-own belly filling-for
 man kar^{lō}. Aur kōnī hun-kē kāi nī dētē ralā. Tēbē hun-kē
mind he-made. And anyone him-to anything not giving was. Then him-to
 chēt chēg^{lī}, tēbē hun bōl^{lō} kē, ‘mō-chō bāp-chō khūbē bhutī-
consciousness came, then he said that, ‘my father-of many hired-
 bitī-man-kē pēj bhāt khātō thān-lē bāch^{tē} rālī; ēbē maĩ
servants-to rice-water cooked-rice eating than exceeding was; now I
 bhukhē marē^{sō}. Eḥō maĩ uṭhun mō-chō bāp-gharē jāendē;
hungry dying-am. Now I having-risen my father-to-house will-go;
 aur hun-kē balēndē kē, “bābā, Bhag^{vān}-chō hukum nī mān^{lē},
and him-to will-say that, “father, God-of order not (I)-obeyed,
 aur bāp-chō purē pāp kar^{lē}. Phēr tum-chō bēṭā baṭ^{tōr} ḍaūl-
and father-of before sin (I-) made. Again your son to-be-called-of worthy-

chō ni hōlē. Mō-kē jasan tum-chō bhutī-bīti-man āsat hus^{nē} rākhā.” ‘
of not became. Me-to as your hired-servants are so please-to-keep.’
 Tēbē hun uṭhun-bhāti āp^{lō} bāp-lagē gēlō. Hun-chō bāp dūr-lē
Then he arisen-having his-own father-near went. His father a-distance-from
 dakhun māyā kar^{lō}; aur parāun-bhāti ṭōḍ^{rā}-kē dharun
having-seen compassion made; and run-having neck-to having-seized
 chum^{lō}. Bētā hun-kē bal^{lō} kē, ‘ē bubā, mañ Bhag^{vān}-chō
he-kissed. The-son him-to said that, ‘O father, I God-of
 hukum nī mām^{lō} aur tum-chō purē pāp kar^{lō}; tum-chō bētā bal^{tōr}
order not obeyed and your before sin I-made; thy son to-be-called-of
 lāyēk nī hōlē.’ Tēbē bāp āp^{lō} nav^{kar}-kē bal^{lō}, ‘sab-lē
worthy not (I-) became.’ Then the-father his-own servants-to said, ‘all-from
 naṅgat kap^{rā} hiṭaun-bhāti hun-kē pindhāhā; aur hun-chō hāthē
good cloth brought-forth-having him-to put-on; and his on-hand
 mundi, arū pāē-mē^ñ panhaī pindhāhā. Ham-man khāun harikh
a-ring, and feet-on shoes put-on. We having-eaten merriment
 kar^{tē} ralā. Tēbē mō-chō bētā marun ralō, jiv^{lō}; bhul-kun ralō, phēr
making are. Then my son having-died was, is-alive; being-lost was, again
 mil^{lō}.’ Tēbē harikh hōtē ralā.
was-found.’ Then merriment being they-were.

Hun-chō badē bētā bēḍā-mē^ñ ralō. Aur hun jēbē ētō-bērā ghar-
His elder son field-in was. And he when coming-while house-
 lagē amar^{lō}, tēbē bāj^{tōr} aur nāch^{tōr} gajar sun^{lō}. Aur hun
near came, then music-of and dancing-of sound he-heard. And he
 āpan-chō kabāḍi-man-lē gōtak-kē balāun-bhāti puchh^{lō}, ‘ē kāy āc?’
himself-of servants-from one-to called-having asked, ‘this what is?’
 Hun hun-kē bal^{lō}, ‘tum-chō bhāī ilā; aur tum-chō bāp naṅgat
He him-to said, ‘thy brother is-come; and thy father good
 pēj^{pānī} banālō. Kāran ki, bētā-bitā-kē nīkō nīkō pāv^{lō}.’
feast has-prepared. Because that, son-person safe sound he-found.’
 Tēbē hun-kē ris lāg^{li}; aur ghar-bhitar jātō-kājē man nī kar^{lō}. Hun-chō-kājē
Then him-to anger came; and house-into going-for mind not he-made. Therefore
 hun-chō bāp bāhir nik^{run} manālō. Hun bāp-kē bal^{lō}, ‘dakhā, mañ khubē
his father out having-come entreated. He father-to said, ‘see, I many
 dīn-lē tum-kē sēvā karē-sē; aur tum-chō hukum-kē nī tār^{tē}
days-from thee-to service doing-am; and your order-to not transgressing
 ralē. Arū tumī mō-kē kēbē ēk mōṇḍhā halē nī dilās, ki mō-chō mīt-saṅgē
was. And you me-to ever one kid even not gave, so-that my friends-with
 harikh kar^{tē}. Aur tum-chō ē bētā jē kis^{bin}-saṅg tum-chō dhan
merry (I-)might-have-made. And your this son who harlots-with your wealth

udāun dilō, hun jasan ilō tasan āpan naṅgat khāuk
having-squandered gave, he as-soon-as came so-soon your-Honour good feast
 dilō.' Bāp hun-kē bal^{lō}, 'ē bēṭā, tuy mō-chō-saṅgē āsis, ki jē
gave.' The-father him-to said, 'O son, thou me-of-with art, that which
 mō-chō dhan-māl āsē hun tu-chō āy. Aur ēmētō harikh hōtōr anand
my property is that thine is. And this-time merry becoming-of joy
 kar^{tōr} tu-kē uchit rali. Kāran ki, tu-chō bhāi marun ralō,
making-of thee-to proper was. Because that, thy brother having-died was,
 phēr jūn ilō; hājūn jāun ralō, phēr mil^{lō}.
again alive came; having-been-lost having-gone was, again is-found.'

[No. 85.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—तुमचो गाँवमें कोसम मुरिया नामचो कोनी मनुख रलो ।

जबाब—रलो ।

सवाल—हुन जिवत आसे कि मरलो से ।

जबाब—नी आय, मरलो ।

सवाल—कसन मरलो ।

जबाब—आम्ही मारुन दीलू ।

सवाल—तुम्ही एक ही भन मारलास कि और काचो संगे ।

जबाब—एक ही भन नार्द दुर्दु भाई मारलू ।

सवाल—काय बितीमें मारलास ।

जबाब—बडगी ।

सवाल—काय बडगीमें मारलास ।

जबाब—हुनी बास बडगीमें ।

सवाल—तुई कोन बडगीमें मारलीस ।

जबाब—हुनी लाम बडगीमें ।

सवाल—भीमा कोन बडगीमें मारलो ।

जबाब—हुनी गोटकी बडगीमें मारलो ।

सवाल—नानी बडगी काचो आय ।

जबाब—हामचो भाई घरे रली ।

सवाल—मारतो ठान तुम्ही नेउ रलास ।

जबाब—नाही ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जबाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चाचो गोठ कसन कसन आय ।

जबाब—उनचो घरे मैँ घर-जवई रले । कोसम बललो हामके खर्चा कीवे

दियासे भाचा । मै बलले देउन्दे जानु मामा । केबे देसे
उन्ह बोललो । मै बलले तुचो घरे आसे जानु मामा । एसु
कहाँ-येले-बले देउन्दे । मामा बललो केबे दियासे । असन
बलुन परकनाये (जल्दी) उठुन मोकी खुंदलो । अरू तुके मरतले
मारेंदे-ना माये-लोठियां असन बललो ।

सवाल—असन तुमचो गोठ-बात होतो बेरा भीमा रलो ।

जबाब—हुदलो दाये नी रलो ।

सवाल—भीमा हुता केबे डलो ।

जबाब—हामी गेलू हामचो भाई घरे । भाईचो घर नदी पैले आसे ।
जाँव भाई हामके काय काजे जरालो से खुंदलो से पुकूक जाँवो
असन मै बलले । मरतले मारेंदे बलुन बलते रहो हामी
देउन्दे देउन्दे बलसे ।

सवाल—दुनो भन जाउन-भाती कोसमचो घरे काय काय करलास ।

जबाब—आगे मालगुजार घरे गेलू । हामचो भाई मालगुजारके बललो
जाँव-ना पुकूवाँ हामचो भाईके काय काजे जरालोसे । माल-
गुजार बललो, तुम्ही जाहा हुताय हुनके हुता आना । इता
पुकूवाँ । हाम्ही कोसम-ठाने गेलू । मै बलले, जाँव, मामा
मालगुजार घरे हुता मोचो भाई डलो से । हुन भीतर-ले निकारलो
अरू बललो, आज तुके मरतले मारेंदे ॥

[No. 85.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gāv-mē Kōsam Muriyā nām-chō kōni manukh ralō ?
Question.— Your village-in Kōsam Muriyā name-of certain man was ?

Jabāb.— Ralō.

Answer.— Was.

Savāl.— Hun jivat āsē ki mar^{lō} sē ?
Question.— He alive is or dead is ?

Jabāb.— Nī āy, mar^{lō}.

Answer.— Not is, dead.

Savāl.— Kasan mar^{lō} ?
Question.— How he-died ?

Jabāb.— Āmhi mārūn dilū.

Answer.— We having-killed gave.

Savāl.— Tumhī ēk-hī jhan mār^{lās} ki aur kā-chō-sangē ?
Question.— You one-only man killed or other anybody-of-with ?

Jabāb.— Ēk hī jhan nāi; duī bhāi mār^{lū}.

Answer.— One only man not; two brothers we-killed (him).

Savāl.— Kāy bitī-mē mār^{lās} ?
Question.— What thing-with you-killed ?

Jabāb.— Baḍ^{gi}.

Answer.— A-stick.

Savāl.— Kāy baḍ^{gi}-mē mār^{lās} ?
Question.— What stick-with you-killed ?

Jabāb.— Hunī bās baḍ^{gi}-mē.

Answer.— This bamboo stick-with.

Savāl.— Tui kōn baḍ^{gi}-mē mār^{lis} ?
Question.— Thou what stick-with didst-strike ?

Jabāb.— Hunī lām baḍ^{gi}-mē.

Answer.— This long stick-with.

Savāl.— Bhīmā kōn baḍ^{gi}-mē mār^{lō} ?
Question.— Bhīmā what stick-with did-strike ?

Jabāb.— Hunī gōṭ^{ki} baḍ^{gi}-mē mār^{lō}.

Answer.— This particular stick-with he-struck.

Savāl.— Nāni bad'gi kā-chō āy ?

Question.— *The-small stick whose is ?*

Jabāb.— Hām-chō bhāi-gharē rali.

Answer.— *Our in-brother-house was.*

Savāl.— Mār'tō-thānē tumhī nēu rālās ?

Question.— *At-the-killing-spot you carrying were ?*

Jabāb.— Nāhi.

Answer.— *No.*

Savāl.— Tumhī kāy-kājē Kōsam-kē mār'lās ?

Question.— *You what-for Kōsam-to did-kill ?*

Jabāb.— Āp'lō bēṭi-chō kharchā-kājē.

Answer.— *His-own daughter-of expense-for.*

Savāl.— Kharchā-chō gōṭ kasan kasan āy ?

Question.— *The-expense-of story how how is ?*

Jabāb.— Un-chō gharē mañ ghar-javañ rālē. Kōsam bal'lō,

Answer.— *Him-of in-the-house I house-son-in-law was. Kōsam said,*

'hām-kē kharchā kēbō diyāsē, bhāchā ?' Mañ bal'lē, 'dēundē,

'us-to expenses when will-you-give, nephew ?' I said, 'I-will-give,

jānu māmā.' 'Kēbē dēsē ?' unh bōl'lō. Mañ bal'lē, 'tu-chō gharē

you-know uncle.' 'When will-you-give ?' he said. I said, 'thy in-house

āsē, jānu māmā, ēsu kahā-yēlē-balē dēundē.' Māmā

I-am, you-know uncle, this-year from-some-source-or-other I-will-give.' The-uncle

bal'lō, 'kēbō diyāsē ?' asan balun parak'nāyē (jaldī) uṭhun mō-kē

said, 'when will-you-give ?' so having-said at-once (at-once) having-risen me-to

khund'lō ; arū, 'tu-kē marat-lē mārēndē-nā, māyē-lōṭiyā,' asan bal'lō.

he-kicked ; and, 'thee death-to I-will-beat, mother-plunderer,' thus said.

Savāl.— Asan tum-chō gōṭ-bāt hōtō-bērā Bhīmā

Question.— *In-this-way your talk was-going-on-while Bhīmā*

ralō ?

was (present) ?

Jabāb.— Hud'lō-dāyē nī ralō.

Answer.— *At-that-time not (he)-was.*

Savāl.— Bhīmā hutā kēbē ilō ?

Question.— *Bhīmā there when came ?*

Jabāb.— Hāmī gēlū hām-chō bhāi-gharē. Bhāi-chō ghar nadi

Answer.— *We went our to-brother-house. Brother-of house river*

pailē āsē. 'Jāv bhāi, hām-kē kāy-kājē jarālō-sē khund'lō-sē, puchhūk

beyond is. 'Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask

jāvō,' asan mañ bal'lē. "Marat-lē mārēndē," balun bal'lē rahō.

we-will-go,' so I said. "Death-to I-will-beat," having-said saying he-was.

Hāmī, "dēundē dēundē," bal-sē.'

We, "will-give will-give," said.'

Savāl.— Dunō jhan jāun-bhātī Kōsam-chō gharē kāy-kāy
 Question.— Both people having-gone Kōsam-of in-house what-what
 kar'lās ?
 you-did ?

Jabāb.— Āgē māl'gujār gharē gēlū. Hām-chō bhāi
 Answer.— First the-malguzar-(of) to-house (we)-went. Our brother
 māl'gujār-kē bal'lō, 'jāv-nā, puchhūvā, hām-chō bhāi-kē kāy-kājē
 the-malguzar-to said, 'let-us-go, we-will-ask, our brother-to what-for
 jarālō-sē ?' Māl'gujār bal'lō, 'tu nhī jāhī hutāy hun-kē hutā ānā.
 did-he-burn ?' The-malguzar said, 'you go there him-to here you-bring.
 Itā puchhūvā.' Hāmli Kōsam-thinē gēlū. Māī bal'lē, 'jāv, māmā,
 Here we-will-ask.' We Kōsam-near went. I said, 'let-us-go, uncle,
 māl'gujār gharē hutā mō-chō bhūī ilō-sē.' Hun bhitar-lē
 the-malguzar-of in-house there my brother come-is.' He inside-from
 nikar'lō arū bal'lō, 'āj tu-kē marat-lē mārēndē.'
 came-out and said, 'to-day thee-to death-to I-will-beat.'

FREE TRANSLATION OF THE FOREGOING.

Question.—Did a man called Kōsam Muriyā live in your village ?

Answer.—Yes.

Question.—Is he alive or is he dead ?

Answer.—He is no more ; he is dead.

Question.—How did he die ?

Answer.—We have killed him.

Question.—Did you kill him alone or together with somebody ?

Answer.—I did not do it alone, but together with my brother.

Question.—What did you kill him with ?

Answer.—A stick.

Question.—What stick did you kill him with ?

Answer.—With that bamboo stick.

Question.—With which stick didst thou strike ?

Answer.—With that long stick.

Question.—And which stick did Bhimā use ?

Answer.—This one.

Question.—To whom does the small stick belong ?

Answer.—It was in my brother's house.

Question.—Were you carrying it to the spot where you killed him ?

Answer.—No.

Question.—Why did you kill Kōsam ?

Answer.—On account of the expenses for his daughter.

Question.—How is the story of these expenses ?

Answer.—I lived as his son-in-law in his house. Kōsam said, 'nephew, when will you pay the price of your wife ?' I said that I was going to do so, and he again asked when. I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other.' The uncle said, 'when will you pay ?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue.'

Question.—Was Bhīmā present during this your altercation ?

Answer.—He was not, at that time.

Question.—When did Bhīmā come there ?

Answer.—I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.'

Question.—What did you two do after having gone to Kōsam's house ?

Answer.—First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother.' The Mālguzār said, 'go you and bring him here, and we will ask him here.' Then we went to Kōsam's house, and I said, 'come, uncle, let us go to the Mālguzār's house. My brother is there.' He then came out and said that he would kill me.

[No. 86.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(KANKEB.)

SPECIMEN III.

एक-दुन बाघ कोनी बनमें पड़े सोउ रली। एक-दम खुबभन मुसा हुनके पास अपलो विलले निकरलो। हुनके आरोसे बाघ उठलो आउर हुनके डावला एक-दुन मुसा-पर एक-दम पडला। रीसमें डूलो। बाघने हुन मुसाको मारे-बर तैयार हो रहिलो। मुसा अर्जी करलो। तुमचो आपन-बाट देखो मोचो वोर देख। मोचो मारले-से तुचो का बडाई मीलते। इतनो सुन बाघने मुसाको छोडेन थाती। मुसाने अर्जी करलो। वो कहलो, कोनी दिनमें आपलो येचे दायाका बदला दीहो। हुनके सुन बाघ हँसलो आउर बन-बाट गेली। थोडे दिन पाछे हुन बनके पासके रहिलो बीतामन फाँदा लगावलो। बाघको फसावलो। क्योंकि हुन हुनके ठोरको कन्तु-कन्तु मारते रेलो। बाघने फाँदोसे निकलन रहलो, फेर निकल नही सकलो। आखिर हुन दुखके मारे नरिआवलो। हुनी मुसाने जिनके बाघ छोडाउन दिले रहलो हुन नरिआलो मुनलो। हुन आपलो उपकार करियाके बोली जानलो आउर खोजत उथा अमरलो हुता बाघ फसा पडा रहलो। हुन आपलो तेजचो दाँतोसे फाँदाको कतरलो आउर बाघको कडावलो ॥

[No. 86.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(KANKER.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ēk-dun bāgh kōnī ban-mē paḍē sōu rali. Ēk-dan khub-jhan musā
One tiger a-certain forest-in lying sleeping was. At-once many-people mice
 hun-kē pās ap^{lō} bil-lō nikar^{lō}. Hun-kē ārō-sē bāgh uṭh^{lō}
him-of near their-own hole-from came-out. Them-of noise-from the-tiger arose
 āur hun-kē ḍāv^{lā} ēk-dun musā-par ēk-dam paḍ^{lā}. Rīs-mē ilō.
and his paw one mouse-upon suddenly fell. Anger-into he-came.
 Bāgh-nē hun musā-kō mārē-bar taiyār hō rahilō. Musā
The-tiger-by that mouse-to killing-for ready having-become was. The-mouse
 arjī kar^{lō}, 'tum-chō āpan-bāt dēkhō mō-chō vor dēkh; mō-chō mar^{lō}-sē
statement made, 'your own-way look me-of direction look; me-of killing-from
 tu-chō kā baḍāī milē-tē?' It^{nō} sun bāgh-nē musā-ko
your what greatness will-be-got?' This having-heard tiger-by mouse-to
 chhōḍēn-thātī. Musā-nē arjī kar^{lō}. Vō kar^{lō}, 'kōnī din-mē
let-off. The-mouse-by statement was-made. He said, 'a-certain day-on
 āp^{lō} yē-chō ḍāyā-kā baḍ^{lā} dihō.' Hun-kē sun bāgh
your-own this kindness-of return I-will-give.' That having-heard tiger
 hās^{lō} āur ban-bāt gailō. Thōḍē din pāchhō hun ban-kē pas-kē
laughed and forest-way went. A-few days after that forest-of near-of
 rahilō bitā-man phāḍā lagā^vlō, bāgh-kō phasā^vlō. Kyaū-ki hun hun-kē dhōr-kō
living men a-net spread, tiger-to caught. Because he their cattle
 kantu-kantu mār^{tō} rēlō. Bāgh-nē phāḍō-sē nik^{lān} rah^{lō}, phēr nikal
sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out
 nahī sak^{lō}. Ākhir hun dukh-kē mārē nariā^vlō. Hunī musā-nē, jin-kē
not could. At-last he pain-of through roared. That mouse-by, whom-to
 bāgh chhōḍāun dilō rah^{lō}, hun nariālō sun^{lō}. Hun āp^{lō}
the-tiger having-let-off having-given lived, that roar was-heard. He his-own
 up^{kār} kariyā-kē bōlī jān^{lō} āur khōjat uṭhā amar^{lō} hutā bāgh
obligation doer-of speech knew and searching there arrived there the-tiger
 phasā paḍā rah^{lō}. Hun āp^{lō} tēj^{chō} ḍātō-sē phāḍā-kō katar^{lō} āur
ensnared fallen was. He his-own sharp teeth-by the-net-to cut and
 bāgh-kō ohhāḍā^vlō.
the-tiger-to set-free.

FREE TRANSLATION OF THE FOREGOING.

A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me. What good will come to you from killing me?' Having heard this the tiger let the mouse off. The mouse then said to him, 'Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

It has already been mentioned that the Mah'rī dialect of Bastar is, in reality, nothing else than Hal'bī. The two specimens which follow share all the characteristic features of that dialect.

[No. 87.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

MAH'RI DIALECT.

(BASTAR STATE.)

SPECIMEN I.

कोहीचो दुइ-ठन बेटा रला। ताचो नानी बेटा बापकी बोललो, ए बाबा, धन-भीतरचो जो मोचो भाग आसि ताके मोकी दे। तेवे हुनकी आपलो धनकी बाटा दीलो। बहुत दिन नी सारा रली नानी बेटा सब धनकी एके ठाने बनाअला दूर देश गेलो और हुता लँडियापनमें दिन सारते रलो सब धन-के बरबाद करलो। जेवे सब धनके सारापकाअला हुँन देशमें बहुत भूख पड़ली। और हुँन कंगाल होलो। और हुँन हुता जायकी हुँन राजकी गोठोके साहूकार घरे रला। हुँन साहूकार हुँनके ताचो बेड़ामें घुसरा चराऊँके पठायलो। और हुनकी बरहा खाते रलो ताके आपन खातो-काजे मन करलो। और ताके कोहूँ काहीं नी दीते रला। हुँताले ताके चेत पड़ली, और तो बोललो, माचो बाप घरे भुतियारिनचो भात वाचा जाते रली और एवे मुँय भूख काजे मरंदे आये। और एवे मुँय बाबा घरे जायेदे और बाबाके बोलंदे, ये बाबा, मुँय भगवानचो हुकुम नी मानले, बापचे पुरे पाप करले। अब मुँय तुचो बेटा बोलतोर लायकचो नो हाँय। अबे मोकी तुचो भुतियार संगे बराबर बनवा देस। तेवे हुन उठलो और पाछे बाबा ठाने गेलो। अधरलो बाप-बीता देखलो और माया करलो। बाप-बीता पराआते गेलो हुँनके टोड़रा धरासीन चूमलो। तेवे बेटा बोललो, ये बाबा, मुँय भगवानचो हुकुम नी मानले तुच पुरे तो मुँय पाप करलो। येवे मुँय तुचो बेटा बोलतोर नो होली। तेवे बाप-बीता कवाड़ीमन-के बोललो, अच्छा कपड़ा निकरवासीन ताके पिंधवा। और हाँथ मुंदी और पायें पन्हई पिंधवा। और हमी खिलूँ हरिख होलूँ। मोचो बेटा मरा ग्लो अबे और जीवलो हाजा रलो और पावलो। तेवे हुँन हरिख होला ॥

ताचो बड़े बेटा बेड़ामें रलो। और जेवे बेड़ाले इतो बरा घर लग पोहुँचलो तेवे बाजा और नाचकी गजर सुनलो। और हुन कवाड़ी-भीतरचो गोठके हाँक देयासीन ताके पुछला, ये काय आय। कवाड़ी-बीता हुनके

बोललो, तुचो भाई इलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काजो हुनके नीको पावलीस। तो रिस लागली मनी घर-भीतरे नी जाँय बोललो। बाबा घरले निसकासीन हुनके मनाआते रलो। तेवे हुन बाबाको बोललो, देख, मुँय येतलो बरखले तुचो सेवा करंदे आये। तुचो बोलके मुँय केवे नी टारलो। केवे मोके तुँड मेंडा नी दीलिस, माचो मीत संगे मुँय हरिख करतो रले। ये बेटा छिनार संगे तुमचो धनके सारा पकाअलो जदलो-दाई इलो येदलो-दाई नीको राँधा बनायलो। ताचे बाबा बोललो, ये बेटा, तुँड सगर दिन मोचो संगी आसीस। जे माचो आये हुन तुचो आये। हुनचो हरिख करतोर बात रली, तुचो भाई मरा रलो फेर जिवलो हाजा रलो और पावलो ॥

[No. 87.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

MAHARĪ DIALECT.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōhī-chō dui-ṭhan bēṭā ralā. Tā-chō nānī bēṭā bāp-kē
A-certain-one-of two-only sons were. Them-of younger son the-father-to
bōl'lō, 'ē bābā, dhan-bhitar-chō jō mō-chō bhāg āsē tā-kē mō-kē
said, 'O father, wealth-in-of what my share is that me-to
dē.' Tēbē hun-kē āp'lō dhan-kē bāṭā dīlō. Bahut din
give.' Then them-to his-own wealth divided he-gave. Many days
nī sārā rali, nānī bēṭā sab dhan-kē ēkē-ṭhānē banāalā,
not passed were, younger son all wealth one-in-place made,
dūr dēs gēlō; aur hutā lāriyāpan-mē din sār'tē ralō
far country he-went; and there debauchery-in days passing (he-)was
sab dhan-kē bar'bād kar'lō. Jēbē sab dhan-kē sārā-pukālā, hūn
all wealth squandered made. When all wealth-to he-had-spent, that
dēs-mē bahut bhūkh paṛ'li, aur hūn kaṅgāl hōlō. Aur
country-in great hunger fell, and he poor became. And
hūn hutā jāy-kē hūn rāj-kē gōṭōk sāhūkār gharē ralā.
he there having-gone that country-of one wealthy-citizen in-house lived.
Hūn sāhūkār hūn-kē tā-chō bēṛā-mē ghus'rā charāñ-kē paṭhāy'lō. Aur hun-kē
That citizen him-to his field-in swine graze-to he-sent. And his
bar'hā khātō ralō, tā-kē āpan khātō-kājē man kar'lō. Aur tā-kē kōhī
the-swine eating were, that himself eating-for mind he-made. And him-to anyone
kāhī nī dītē ralā. Hūntā-lē tā-kē chēt paṛ'li; aur tō
anything not giving was. That-after him-to consciousness fell; and he
bōl'lō, 'mā-chō bāp-gharē bhutiyārin-chō bhāt bāchā jāṭē rali, aur
said, 'my father's-in-house hired-servants-of food saved going was, and
ēbē mūy bhūkh-kājē marandē āyē; aur ēbē mūy bābā-gharē
now I hunger-with dying am; and now I to-father's-house
jāyendē, aur bābā-kē bōlandē, "yē bābā, mūy Bhag'vān-chō hukum nī
will-go, and father-to shall-say, "O father, I God-of order not
mān'lē, bāp-chē purē pāp kar'lē. Abē mūy tu-chō bēṭā bōl'tōr
obeyed, father-of before sin I-made. Now I thy son being-called-of

lāyak-chō nō hāy. Abē mō-kē tu-chō bhutiyār-sangē barābar ban'vā-dēs."'
worthy-of not am. Now me-to thy servant-with alike make."
 Tēbē hun uṭh'lō, aur pāchhē bābā-ṭhānē gēlō. Adhar'lō
Then he arose, and afterwards father-near went. From-a-distance
 bāp-bitā dēkh'lō, aur māyā kar'lō. Bāp-bitā parāātē gēlō,
father-the saw, and compassion made. The-father running went,
 hūn-kē tōṛ'rā dharā-sin chūm'lō. Tēbē bēṭā bōl'lō, 'yē
him-of neck having-seized kissed. Then the-son said, 'O
 bābā, mūy Bhag'vān-chō hukum nī mām'lē, tu-chē purē tō mūy
father, I God-of order not obeyed, thee-of before then I
 pāp kar'lō; yēbō mūy tu-chō bēṭā bōl'tōr nō hōli.'
sin made; now I thee-of son being-called-of not became.'
 Tēbō hāp-bitā kabārī-man-kē bōl'lō, 'achchhā kap'rā nikar'vā-sin
Then father-the the-servants-to said, 'best a-cloth having-brought-forth
 tā-kē pindhavā; aur hāthē mudi, aur pāyē panhai pindhavā; aur hamī
him-to put-on; and on-hand a-ring, and on-feet shoes put-on; and we
 khēlū, harikh hōlū. Mō-chō bēṭā marā ralō, abē aur jīb'lō; hājā
shall-eat, merry shall-we-be. My son dead was, now again is-alive; lost
 ralō, aur pāv'lō.' Tēbē hūn harikh hōlā.
was, and is-found.' Then they joyous became.

Tā-chō barē bēṭā bēṛā-mē ralō; aur jēbē bēṛā-lē itō bēṛā
His elder son field-in was; and when field-from coming while
 ghar-lagē pōhūch'lō, tēbē bājā aur nāch-kē gajar sun'lō. Aur
house-near he-arrived, then music and dancing-of noise he-heard. And
 hun kabārī-bhitar-chō gōṭak-kē hāḱ-dēyā-sin tā-kē pūchh'lā, 'yē
he the-servants-among-of one-to having-called him-to he-asked, 'this
 kāy āy?' Kabārī-bitā hun-kē bōl'lō, 'tu-chō bhāi ilō āyē; aur tu-chō
what is?' The-servant him-to said, 'thy brother come is; and thy
 hāp nikō rādhā banāy'lō-āyē, yē tā-chō-kājē hun-kē nikō pāv'lis.'
father good a-feast has-given, this that-of-on-account him-to safe he-found.'
 Tō ris lāg'li manī, 'ghar-bhitarē nī jāy,' bōl'lō. Bābā
Then anger arose having-said, 'the-house-into not I-will-go,' he-said. The-father
 ghar-lō nis'kā-sin hun-kē manāātō ralō. Tēbō hun bābā-kē bōl'lō, 'dēkh,
house-from having-come-out him-to entreating was. Then he father-to said, 'see,
 mūy yēt'lō barakh-lē tu-chō sēvā karandē āyē, tu-chō bōl-kē mūy kēbō nī
I so-many years-from thy service doing am, thy speech-to I ever not
 tārlō; kēbō mō-kē tūi mēṛā nī dilis, mā-chō mīt-sangē mūy
transgressed; ever me-to thou a-goat not gavest, my friends-with I
 harikh kar'tō ralē. Yē bēṭā ohhinār-sangē tum-chō dhan-kē
merriment making might-be. This son harlots-with thee-of wealth
 sārū pakāalō, jad'lō-dāi ilō, yēd'lō-dāi nikō rādhā
having-squandered threw, as-soon-as he-came, so-soon good a-feast

banāy'lō.' Tā-chē bābā bōl'lō, 'yē bētā, tūi sagar din mō-chō
is-given.' His father said, 'O son, thou all days me-of
 saṅgī āsis; jē mā-chō āyē hun tu-chō āyē. Hun-chō harikh kar'tōr
with art; what mine is that thine is. That-of merriment making-of
 bāt ralī; tu-chō bhāi marā ralō, phēr jib'lō; hājā ralō, aur pāv'lō.'
affair was; thy brother dead was, again is-alive; lost was, and is-found.'

[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

MAHARİ DIALECT.

(BASTAR STATE.)

SPECIMEN II.

सवाल—तुमचो गायें माटा नामचो गोंड रहलो जे ।

जवाब—रहतो-काजे रहलो मातर दूबे निँहे ।

सवाल—माटा दूबे कहाँ गेलो ।

जवाब—कहाँ निह जाय हुनी मरुन गेलो ।

सवाल—कादू ब्याद धरुन रली कि हुनाकी कोह्ल मारुन पकाला ।

जवाब—हुनकी कादू ब्याद रोग निह धरे कोनी पुनी मारला तेबे हुन मरलो ।

सवाल—हुनकी कोन मारलो ।

जवाब—मैं कसन जाँने ।

सवाल—साखी लोग बोलसत कि माटाके तुम्ही मारुन पकालस । एबे तुमचो काय बोलतुर असे ।

जवाब—मैं तो निह मारलेसे । साखीमनकी सिखालस अस । मचो माटा-संग भगड़ा ठिन काही होलर निँहे । मैं हुनकी कसन मारते ।

सवाल—ये टंगिया तुमचो घरे निकरली ।

जवाब—हाँ निकरली । ये मुचो टंगिया आय । गुने मुचो घरे निकरली ।

सवाल—ये टंगिया-उपरे लोहू होलीसे ।

जवाब—हाँ होलीसे । मैं बोकड़ा कोटले गुन हुनचो लोहू होलीसे ।

सवाल—ये कटदू तुमचो घरे निकरली ।

जवाब—पोलिस हवलदार मोची कामने ये धोती मचो घरे पकाउन दिलो । मैं बलले, मालिक हुसन निह करा । मुचो उपरे बदी एदे । सकार मोके फाँसी

देदे। हवलदार बोललो तुझ माटाके मारलीसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पकाँयसे।

सवाल—तुझ और माटा मँद पियुन रेलस।

जवाब—मैं रोज पियेँसे, मौस पुनी खाँयसे।

सवाल—मंसा कलारचो मँद-भाटीमे तुझ और माटा पोरा दिने मँद खाते रहस।

जवाब—पोरा दिन मोचो माँमाँ गुट्टा घरे रलो। माटा-संगे मंसाचा भाटी थाने निह गेलेसे। सबू फन्दाय।

सवाल—माटाचो मट्टा तुमी देखलास अस।

जवाब—गाँवचो लोग सबू देखूके जाउन रला। हुसने मैं पुनी देखूके जाउन रले।

सवाल—माटाके काट्ट थाने पुन घाव लागुन रहे।

जवाब—एक घाव टंगियाचो हुनके मुंडे रहली। दूसर हुनके छातीमें रहे। हुनचो गागामें एक-ठन कट्ट रली, हुता लोह होउन रहे। हुतलोले मैं काही निह जाने ॥

[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

MAH'RĪ DIALECT.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.—Tum-chō gāyē Mātā nām-chō gōṇḍ rah'lō jē ?
Question.—Your in-village Mātā by-name a-Gōṇḍ lived what ?

Javāb.—Rah'tō-kājē, rah'lō, mātār ibē nīhē.
Answer.—Living-as-to, lived, but now is-not.

Savāl.—Mātā ibē kahā gēlō ?
Question.—Mātā now where went ?

Javāb.—Kahā nih jāy. Hūnī marun gēlō.
Answer.—Anywhere not went. He having-died went.

Savāl.—Kāi byād dharun rālī, ki hunā-kē kōhū mārūn
Question.—Any disease having-seized was, or him-to anyone having-beaten
 pakālā ?
killed ?

Javāb.—Hun-kē kāi byād-rōg nih dharē ; kōnī-punī mār'lā,
Answer.—Him-to any disease-sickness not seized ; somebody-else killed (him),
 tēbē hun mar'lō.
then he died.

Savāl.—Hun-kē kōn mār'lō ?
Question.—Him-to who killed ?

Javāb.—Mañ kasan jānē.
Answer.—I how should-know.

Savāl.—Sākhī-lōg bōl'sat ki, Mātā-kē tumhī mārūn-pakālas. Ehē
Question.—The-witnesses say that, Mātā-to you have-killed. Now
 tum-chō kāy bōl'tur asē ?
you-of what to-say is ?

Javāb.—Mañ tō nih mār'lē-sē. Sākhī-man-kē sikhālas-asa.
Answer.—I surely not have-killed. The-witnesses (they-)taught-have.
 Ma-chō Mātā-saṅg jhag'rā-ṭhīn kāhī hōlar nihē. Mañ hun-kē kasan
Me-of Mātā-with quarrel any become is-not. I him-to why
 mār'tō ?
should-have-killed ?

Savāl.—Yē ṭāngiyā tum-chō gharē nikar'lī ?
Question.—This are your in-house was-found ?

Javāb.—Hāṁ nikar'li; yē mu-chō taṅgiyā āy. Gunē mu-chō

*Answer.—Yes was-found; this my axe is. So my
gharē nikar'li.
in-house was-found.*

Savāl.—Yē taṅgiyā-up'rē lōhū hōli-sē.

Question.—This axe-upon blood attached-is.

Javāb.—Hāṁ hōli-sē. Maī bōk'rā kōṭ'lō gun hun-chō

*Answer.—Yes attached-is. I a-goat cut (killed) therefore its
lōhū hōli-sē.
blood was-attached.*

Savāl.—Yē kaṭṭī tum-chō gharē nikar'li.

Question.—This cloth your in-house was-found.

Javāb.—Pōlis haval'dār mō-chō chhām'nē yē dhōṭi ma-chō

*Answer.—The-police Havildar me-of in-presence this cloth me-of
gharē pakāun dilō. Maī ha'l'lē, 'mālik, husan nih karā;
in-house having-thrown gave. I said, 'master, this-way not do;
mu-chō-up'rē hadi ēdē; Sarkār mō-kō phāsi dēdē.'
me-of-upon ill-name will-come; Government me-to hanging will-give.'*

Haval'dār bō'l'lō, 'tūi Mātā-kē mār'lisas; sabū lōg bōl'sat, tō
*The-Havildar said, 'thou Mātā-to hast-killed; all people say, then
ē-chē-kājē yē dhōṭi tu-chō gharē pakāy-sē.
this-of-for-the-sake this cloth thy in-house I-have-thrown.*

Savāl.—Tui aur Mātā mād piyun rēlas?

Question.—Thou and Mātā liquor having-drunk were?

Javāb.—Maī rōj piyē-sē, maus puni khāy-sē.

Answer.—I daily drink, flesh also I-eat.

Savāl.—Mansā kalār-chō mād-bhāṭi-mē tui aur Mātā Pōrā-dinē

*Question.—Mansā kalār-of liquor-still-in thou and Mātā on-Pōrā-day
mād khātē rahas?
liquor eating were?*

Javāb.—Pōrā-din mō-chō māmāṁ Guṭṭā gharē ralō. Mātā-saṅgō

*Answer.—On-Pōrā-day my uncle Guṭṭā in-house was. Mātā-with
Mansā-chō bhāṭi-thānē nih gēlē-sē. Sabū phandāy.
Mansā-of still-near not I-gone-was. All false.*

Savāl.—Mātā-chō marhā tumi dēkh'lās-asa?

Question.—Mātā-of dead-body you have-seen?

Javāb.—Gāv-chō lōg sabū dēkhū-kē jāun ralā.

Answer.—The-village-of people all to-see having-gone were.

Hus'nē maī puni dēkhū-kē jāun ralē.

In-the-same-way I also to-see having-gone was.

Savāl.—Mātā-kē kái-thānē pun ghāv lāgun rahē?

Question.—Mātā-to what-in-places again wound having-been-applied was?

Javāb.—Ēk ghāv taṅgiyā-ohō hun-kē muṇḍē rah'li. Dusar hun-kē
Answer.—One stroke axe-of him-of on-head was. Another him-of
 ohhātī-mē rahē. Hun-ohō gāgā-mē ēk-ṭhan kṭaiṛi rali, hutā lōhū
the-breast-on was. Him-of body-on one-only cloth was, on-that blood
 hōun rahē. Hut'lō-lē maī kāhī nih jānē.
having-been was. This-from I anything not know.

FREE TRANSLATION OF THE FOREGOING.

Question.—Was there a man called Mātā in your village?

Answer.—Yes, but now he is not there.

Question.—Where has Mātā now gone?

Answer.—He has not gone anywhere. He is dead.

Question.—Did a disease seize him, or has anybody killed him?

Answer.—No disease seized him, but some one killed him, and so he died.

Question.—Who killed him?

Answer.—How should I know.

Question.—The witnesses say that you have killed Mātā. Now, what have you to say?

Answer.—Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Mātā. Why should I kill him?

Question.—This axe was found in your house?

Answer.—Yes; this is my axe, and so it was found in my house.

Question.—There was blood on this axe?

Answer.—Yes. I had killed a goat, and therefore there was blood.

Question.—This cloth was found in your house?

Answer.—The police sergeant threw this dhoti into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Mātā. All people say so, and therefore I have thrown this cloth into thy house.'

Question.—Had you and Mātā drunk liquor?

Answer.—I drink liquor every day, and I also eat flesh.

Question.—Were you and Mātā on the Pōrā¹ day drinking liquor in Mansā Kalār's liquor-distillery?

Answer.—On the Pōrā day my uncle Guṭṭā stayed with me. I did not go with Mātā to Mansā's distillery. That is all false.

Question.—Have you seen Mātā's corpse?

Answer.—All the village people went to see it. And in the same way I also went to see it.

Question.—Where had Mātā been wounded?

Answer.—There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

¹ The Pōrā festival is celebrated on the day of the new moon of Śrāvaṇa or of Bhādrapadā. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

The Halbas of Bhandara speak the usual Marāṭhī of the district, with very few peculiarities.

ṭh is usually substituted for *t*; thus, *dhāk'ṭhā*, younger; *rāṭhā*, share.

Cerebral *l* is pronounced as *r*; thus, *mīr'tē*, is got. In *dzaraṭ*, near, the final *ṭ* is probably written for *r* or *r*.

Note forms such as *mī pāp kēlan*, I did sin; *tyā-na rāsēt dēlan*, he gave his property; *khāvā-nā*, to eat.

In all essentials, however, the so-called Hal'bi of Bhandara closely agrees with the current Marāṭhī of the district, as will be seen from the specimen which follows.

[No. 89.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

HAL'BI DIALECT.

(BHANDARA.)

एका माणमाले दोन लेकरा होते । त्या पैकी धाकठा बापाले बोलला, बाबा, मालमत्तेचा जो वाठा आहे तो आमचा दे । त्यान मंग रासत वाठून देलन । मंग जुग्या दिसानी लाहान पोया अरधा जमा केला अन दुर मुलखा मंधी निघून गेला । तेथ जाऊन-सन्यानी आपला पैसा त्यान उमसपणान उडवलन । अवघा पैसा त्यान उडवून-सन्या मंग त्या गावी महांग पडला । त्याच्या मंधी त्याल अडचण पडली । तका तो त्या गावच्या मोठ्या माणसाच्या पासी जाऊन राहिला । त्यान आपल्या बाबरात डूकर चारावाले धाडलन । तका डूकर फोल खातेंत ते खावाना अन आपल पोठ भरावा अस त्याला वाठलन । त्याल कोणी काही देलन नाही । मंग तो सुधवर आला अन बोलला, माभ्या बापाच्या घरी चाकराल पोठभर रोटी खावाले मिरतें मी उपाशी मरतुन । मी उठून आपल्या बापा-कड जाईन बापाले मनल, मी देवा-पासी अन तुभ्या शिरी पाप केलुन । अज-पासून मी तुभा काही पोया म्हुन राहिलु नाई, तु माले एका चाकरा परमाने ठेव । मंग उठून बापा जवड गेला । लकाले दुर पाहून-सन्या त्याच्या पोठांत दया आली । धावत जाऊन-सन्या त्याच्या गयाले पोठारलन मंग त्याचा चुमा घेतलन । मंग पोया बापाले मंतलन बाबा, मी देवा-पासून अन तुभ्या शिरी पाप केलु होतु । अज-पासून तुभा कांहीं मी लेकरु नाइ । मंग बापान चाकराले सांगितलन, या पोयाले वेस् आंगडा आणून घाल । हाता-मंधी मुंदी अन पाया-मंधी जोडा ठाक । मंग आपुन जेऊन खाऊन-सन्या अनन्द होऊ । हा माभा पोया मेला होता अन मंग जिता भाला । तो दवलला होता तो मापलला । मंग ते दोघे-भान अनन्द करू लागले ॥

त्या-वकती त्याचा वडिल पोऱ्या वावरात होता । तिकून घरा-काठी येजन-सऱ्या वाजा अन नाच ऐकलन । एका चाकराले बलाजन-शनी विचारलन, हे का हो । त्यान सांगिलन का, हा तुम्हा भाज आला आहे । तुम्हा बापाले हा सुख-रितान मिरला । मंग त्यान मोठा जेवन केलन । त्याले मोठा मंग राग आला, अन घरात जायेना । त्याचा बाप बाहेर आला त्याले समजाज लागला । मंग बापाले मंतलन का, इतकी वरस भाले मी तुम्ही चाकरी करतून । तुम्हा हुकुम काँहीं मोडलु नाई । माभ्या संग्या-बरोबर खुशी करावाले तु माले काही बकरा देलास नाही । अन यान तुम्हा समदा पैसा कीजबीज बराबर उडवून देलन बापा-कड आला, मुन त्याच्यासाठी त्यान जेवन केलन । तका बापान पोराळे मंतलन, पोरा तु हमेशा माभ्या बराबर आहेस । हा इतकाही मालमता तुम्हीच आहे । आपुन खुशी करावा हे आपले काम होते । हा तुम्हा भाज मेला होता, मंग फिरून जिता भाला । तो दवलला होता तो सापलला ॥

[No. 89.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHĪ.

HAL'BI DIALECT.

(BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān'si-lē dōn lēk'rā hōtē. Tyā-paikī dhāk'thā
One man-to two children were. Them-from-among the-younger
 bāpā-lē bōl'lā, 'hābā, māl'mattē-tsā dzō vāthā āhē, tō ām-tsā dē.'
father-to spoke, 'father, the-property-of what share is, that our gire.'
 Tyā-na maṅg rāsēt vāthūn dēlan. Mag dzugyā disā-nī
Him-by then the-property having-divided was-given. Then a-few days-in
 lāhān pōryā ar'dhā dzamā kēlā, an dur mul'khā-mandhī nighūn
the-younger by-son (his-) half together was-made, and far country-into having-gone
 gēlā. Tētha dzāun-sanyā-nī āp'lā paisā tyā-na umas'paṇān udav'lan.
went. There having-gone his-own money him-by riotousness-with was-squandered.
 Av'ghā paisā tyā-na ud'vūn-sanyā maṅg tyā gāvī mahāṅg
All money him-by having-squandered then that in-village dearth
 paḍ'lā. Tyā-chyā madhī tyā-lē ad'tsan paḍ'li. Tavhā tō tyā
fell. That-of in-midst him-to difficulty fell. Then he that
 gāv-chyā mōṭhyā mān'sā-chyā-pāsi dzāun rāhila. Tyā-na āp'lyā
village-of great man-of-near having-gone lived. Him-by his-own
 vāv'rāt dūkar tsārāvā-lē dhād'lan. Tavhā dūkar phōl khātēt tē
into-field swine feed-to it-was-sent. Then the-swine husks eat that
 khāvā-nā, an āp'la pōth bharāvā, asa tyā-lā vāth'lan.
to-eat, and his-own belly should-be-filled, so him-to it-appeared.
 Tyā-lē kōnī kāhī dēlan nāhī. Maṅg tō sudh-var ālā, an
Him-to by-anybody anything was-given not. Then he senses-on came, and
 bōl'lā, 'mājhyā bāpā-chyā gharī tsāk'rā-lē pōth-bhar rōthī khāvā-le
spoke, 'my father-of at-house servants-to belly-full bread eat-to
 mir'tē, mī upāsi mar'tun. Mī uthūn āp'lyā bāpā-kada
is-obtained, I hungry die. I having-arisen my-own father-to
 dzāin, bāpā-lē manal, "mī Dēvā-pāsi an tujhyā śirī pāp kēhun.
will-go, father-to will-say, "by-me God-near and thy on-head sin was-made.
 Adz-pāsūn mī tudzhā kāhī pōryā mhun rāhila nāi, tu mā-lē
To-day-from I thy at-all son saying remained not, thou me-to
 ēkā tsāk'rā par'mānē thēv.'" Maṅg uthūn bāpā-dzavad gēlā.
one servant like keep.'" Then having-arisen father-near (he) went.

Lēkā-lē dur pāhūn-sanyā tyā-chyā pōthāt dayā āli. Dhāvat
The-son-to far having-seen him-of in-belly compassion came. Running
 dzāūn-sanyā tyā-chyā garyā-lē pōthān^alan; maṅg tyā-tsā tsumā ghēt^alan.
having-gone him-of neck-to it-was-embraced; then him-of a-kiss was-taken.
 Maṅg pōryā bāpā-lē mant^alan, 'bābā, mī Dēvā-pāsūn an tujhyā
Then (by-)the-son father-to it-was-said, 'father, by-me God-from and thy
 siri pāp kēlu hōtu. Adz-pāsūn tudzhā kālhi mī lēk^aru nāi.
on-head sin made was. To-day-from thy at-all I child am-not.'
 Maṅg bāpā-na tsāk^arā-lē sāṅgit^alan, 'yā pōryā-lē bēs āṅg^adā
Then the-father-by servants-to it-was-told, 'this son-to good a-count
 ānūn ghāl. Hātā-mandhī mundī, an pāyā-mandhī dzōdā thāk.
having-brought put. The-hand-on a-ring, and the-feet-on a-shoe put.
 Maṅg āpun jēūn khāūn-sanyā anand hōū. Hā mādzhā pōryā
Then we having-dined having-eaten joyful will-be. This my son
 mēlā hōtā, an maṅg jītā dzhālā; tō daval^alā hōtā, tō sāpal^alā.
dead was, and then alive became; he lost was, he is-found.'
 Maṅg tē dōghē-dzhan anand karū lāg^alē.
Then they both-persons joy to-do began.

Tyā-vak^atī tyā-tsā vadil pōryā vāv^arāt hōtā. Tikūn gharā-kāthī
At-that-time him-of eldest son in-field was. There-from house-near
 yēūn-sanyā vājā an nāts aik^alan. Ēkā tsāk^arā-lē balāūn-sānī
having-come music and dance was-heard. One servant-to having-called
 vitsār^alan, 'hē kā hō?' Tyā-na sāṅgilan kā, 'hā tudzhā bhāū
it-was-asked, 'this what is?' Him-by it-was-told that, 'this thy brother
 ālā āhē. Tujhyā bāpā-lē hā sukh-ritān mir^alā. Maṅg tyā-na mōthā
come is. Thy father-to this safe was-got. Then him-by great
 jēvan kēlan.' Tyā-lē mōthā maṅg rāg ālā an gharāt
a-feast was-made.' Him-to great then anger came, and in-the-house
 dzāyē-nā. Tyā-tsā bāp bāhēr ālā, tyā-lē sam^adzāū lāg^alā. Maṅg
would-go-not. Him-of father out came, him-to to-entreat began. Then
 bāpā-lē mant^alan, kā, 'it^akē varas dzhālē, mī tujhī tsāk^arī
the-father-to it-was-said, that, 'so-many years became, I thy service
 kar^atūn, tudzhā hukum kālhi mōd^alu nāi. Mājhyā saṅgyā-barōbar khūēi
am-doing, thy command ever was-broken not. My friends-with delight
 karāvā-lē tu mā-lē kāhī bak^arā dēlās nāhī; an yā-na tudzhā sam^adā
make-to by-thee me-to ever a-goat was-given not; and this-by thy all
 paisā kidz^abīdz-barābar ud^avūn dēlan, bāpā-kada ālā,
money the-harlots-with having-squandered was-given, the-father-to came,
 mun tyā-chyāsāthī tyā-na jēvan kēlan.' Tavhā bāpā-na
therefore him-of-for him-by a-feast was-made.' Then the-father-by

pōrā-lē mant¹lan, ' pōrā, tu hamēśā mājhyā barābar āhēs; hā
the-son-to it-was-said, 'son, you always of-me with are; this
 it¹kā-hī māl¹matā tujhī-ts āhē. Āpun khuśī karāvā, hē
so-much property thine-alone is. By-us merriment should-be-made, this
 āp¹lē kām hōtē. Hā tadzhā bhāū mēlā hōtā, mang phirān jītā
our duty was. This thy brother dead was, then again alive
 dzhālā; tō daval¹lā hōtā, tō sāpal¹lā.
became; he lost was, he is-found.'

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal¹bī has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal¹bī dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāṭhī and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarātī Bhilī.

The pronunciation is mainly the same as in ordinary Hal¹bī. Compare, *bōlis* and *bōlīs*, he said; *bat¹hū*, I will say; *bērā*, time. *Chh*, however, becomes *s* as in Bhilī; thus, *pusīs*, he asked. Note the frequent substitution of *ḍ* for *ḷ*; thus, *udk¹ḍōpanā-na*, riotously; *kāḍ*, famine.

The usual case suffixes are, case of the agent, *na*; dative, *lā*; genitive, *kō*, *ka*; locative, *mā*. Thus, *bā-na āp¹lō kām¹dār-lā sāngīs*, the-father-by his servants-to it-was-said; *mānus-lā*, to a man; *mōrō bāp-kā kili sāl¹dār-lā*, to how many servants of my father's; *jīn¹gī-kō hissā*, the share of the property; *thōḍā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlis*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *ē* in Bhilī.

Pōryā, son, shows that strong masculine bases end in *ā*. They do not change in the plural; thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son; but *mōḥhā pōryā*, the elder son.

The following are the personal pronouns:—

<i>mī</i> , I.	<i>tū</i> , thou.	<i>ō</i> , he (oblique <i>ōn</i>).
<i>mī</i> , by me.	<i>tu-na</i> , by thee.	<i>ō-na</i> , by him.
<i>mō-lā</i> , to me.		<i>ō-lā</i> , to him.
<i>mōrō</i> , my.	<i>tōrō</i> , thy.	<i>ō-kō</i> , his.

Other pronouns are *yō*, this, dative *yē-lā*; *jē-na*, by whom; *kāy*, what?

The verb substantive agrees with Marāṭhī in the present and with Bhili in the past tense. Thus, *āhū*, I am; *āhās*, thou art; *āhā*, he is; past *hōtō* (and *hōtā*), plural *hōtā*.

The present tense of finite verbs is formed from the present participle. Thus, *mar'tu*, I die; *bhēṭ'tē*, it is got. The latter form might also be compared with Dravidian forms such as Kanareso *māḍ-utte*, Gōṇḍī *kīātā*, it does.

The past tense is formed in various ways. The suffix *yō*, corresponding to Bhili *yō*, occurs in forms such as *tōrī marjī mī tōḍyō* (sic) *nahī*, I did not break thy order; *gayō*, he went. A suffix *s* is used in the second and third persons singular; thus, *dēyēs*, (thou) gavest; *āīs*, he gave. Such forms take the subject in the case of the agent.

A third suffix *nu* or *na* occurs in forms such as *rahē-nu*, he stayed; *dēi-na*, he gave. It is probably identical with the *n*-suffix which is used in Bhili and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form *chhōḍēn-thātī*, he released, mentioned above under ordinary Ilal'bi.

A perfect is formed by adding the verb substantive to a form ending in *ē*, third person *īs*; thus, *mī karē āhū*, I have done; *tu-na paṅgat dēyē-āhās*, by-thee a-feast given-is; *ō-na paṅgat karīs-āhā*, him-by a-feast made-is.

The future is formed by adding an *h*-suffix. Thus, *baḷ'hū*, I shall say. In the plural we find *kar'bō*, we shall make. Compare Chhattisgarhī.

The infinitive is formed as in Eastern Hindī; thus *charab-lā*, in order to tend. There is also a form ending in *nō*, but it is used as a future participle passive; thus, *pōṭ bhar'nō*, the belly should be filled.

Examples of the conjunctive participle are *cāt*, having divided; *chalī*, having gone; *kar-sarī*, having done; *dhāy-kunā*, having run. *Kunā* in the last example corresponds to Gōṇḍī *knn*.

For further details the specimen which follows should be consulted.

[No. 90.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(DISTRICT ELLICHPUR.)

कोनी-एक मानुसला दोई पोया होता । ओका भितरल एक लाहानो पोया बापला बोलीस बाबा जो जिनगीको हिस्सा मोला आक् ओ दे । मग ओन ओला पैसा बाट दीईस । मग थोड दिवसमा लाहानो पोया समदो पैसा जमा कर-सरी दूर मुलुखमा चली गयो । आनी वहाँ उधडीपनान रह-सरी आपलो पैसा गमादीस । मग ओन सर्व पैसा खर्ची भयो बरतु ओन मुलुखमा काड पड्यो । ओन-मुड ओ खाबला मोताब भयो । तब ओ मुलुखको एक मानुसक पास जाय-सरी रहेनु । ओन ओला डुकर चरबला आपल बावरमा धाडीस । तब डुकर जो फोल खात होता ओक बरतु ओन आपल पोट भरनो अशो ओला समज्यो । आखीन ओला कोणी काँहीं दर्इन नही । मग शुध-बरतु आय-सरी बोलीस, मोरो बापका कितो सालदारला पोटभर भाकर भेटते आनी मी उपाशी मरतु । मी उठ-सरी आपलो बापकु द्या जाहुँ आखीन ओला बलहुँ, अरे बाबा मी देवको कच्चोको बाहर आनखी तोरो सामने पाप करे आहुँ । येक पुठ तोरो पोया बलबकी मोला बस लागत नही । तोरो एखादे सालबशा सरीको ठव । मंग उठ-सरी ओ आपलो बापकु द्या गयो । तब ओ दूरच आहा दूतकोमा ओला देख-कुना ओक बापला दया आयी । आखीन ओन धाय-कुना ओक गरोमा हात टाकीस वो ओका मुका लेयीस । मग पोया ओला बलबला लाग्यो, बाबा देवक कहेनोको बाहर वो तोरो सामनो मी पाप करे आहुँ आखीन येक पुठ तोरो पोया बलबला मोला बरो लागत नही । पन बापन आपलो कामदारला सांगीस चांगलो पांघरून आन-सरी यंला पेहराव आखीन ओक बोटमा मुंदी वो पायमा जोडा घाल । मग आपून खाय-पीयी-कुना मजा करवो । केनकसाठी कीं यो पोया मयो होतो तो अब जीतो भयो । वो हराप्यो होतो तो सपड्यो । तब वे आनन्द करव लाग्या ॥

ओन बेरा ओको मोठा पोया बावरमा होता । मग ओ घर आय-बन्या ओन बाजा व नाच आयकीस । तब कामदार-भितरको एक भनला बलाय-कुना ओन पुसीस, यो काय आहा । ओन ओला सांगीस कीं तोरो भाई आय आहा,

आखीन ओ तोरो बापला खुशाल भेट आहा बल-कुना ओन मोठी पंगत करीस आहा। तब ओ राग भर-सरी भीतर जात नी होता। येकसाठी ओको बाप बाहर आय-सरी ओला समजावला लाग्यो। पन ओन बापला बलीस, देख मी दूतको बरीसको तोरी चाकरी करतु आखीन तोरी मर्जी कबकही मी तोड्यो नही। तरी मी आपले गडी बरोबर मजा करनो येकसाठी मोला काँहीं शेरीको पिला ही देयेंस नही। आनी जेन तोरो पैसा किसवीनी संग नास करीस ओ तोरो पोऱ्या आयो तब तुन ओकसाठी मोठी पंगत देये आहास। तब ओन ओला बलीस पोऱ्या तूँ मारो दिन मोरो संगमा आहास। आखीन मोरी समदी जिंदगानी तोरीच आहा। पन हौस वो खुशी करनो अशो बरो होतो। कहा-कीं तोरो भाई मरो होतो अब ओ जीतो भयो वो हरप्यो होतो ओ सपड्यो ॥

[No. 90.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALBI.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Kōni-ēk mānus-lā dōi pōryā hōtā. Ō-kā bhitar^{la} ēk lāhānō pōryā
Some-one man-to two sons were. Them-of among one younger son-(by)
 bāp-lā bōlis, 'bābā, jō jīn^{gi}-kō hissā mō-lā āvha
the-father-to it-was-said, 'father, which property-of share me-to may-come
 ō dē.' Mag ō-na ō-lā paisā bāt dīs. Mag thōḍa
that give.' Then him-by him-to money having-divided was-given. Then few
 divas-mā lāhānō pōryā sam^{dō} paisā jamā kar-sarī dūr mulukh-
days-in the-younger son all money together made-having far country-
 mā chālī gayō. Ānī vahā udh^{dō}panā-na rah-sarī āp^{lō} paisā
in having-gone went. And there riotousness-with hired-having his money
 gamā-dis. Mag ō-na sarva paisī khar^{chī} bhayō-bar^{tu} on
squandering-was-given. Then him-by all money having-spent became-after that
 mulukh-mā kāḍ padyō. Ōn-muḍa ō khab-lā mōtāb bhayō. Tab ō
country-in famine arose. Therefore he eating-for wanting become. Then that
 mulukh-kō ēk mānus-ka pās jāy-sarī rahēnu. Ō-na ō-lā dukar
country-of one man-of near having-gone he-stayed. Him-by him-as-for pigs
 charab-lā āp^{la} bāvar-mā dhādīs. Tab dukar jō phol khāt hōtā
feeding-for his field-in he-was-sent. Then swine which husks eating were
 ō-ka bar^{tu} ō-na āp^{la} pōt bhar^{nō} aśō ō-lā samajyo, ākhīn
them from him-by his belly should-be-filled so him-to it-appeared, and
 ō-lā kōṇī kāhī dēina nahī. Mag sudh-bar^{tu} ay-sarī bōhs, 'mōrō
him-to anyone anything gave not. Then sense-on come-having he-said, 'my
 bāp-kā kitī sāl^{dār}-lā pōt-bhar bhākar bhēt^{tē}, am mī upāsī
father-of how-many servants-to belly-fill bread is-got, and I with-hunger
 mar^{tu}. Mī uṭh-sarī āp^{lō} bāp-ku dyā jāhū ākhīn ō-lā bal^{hū},
am-dying. I arisen-having my father-of near will-go and him-to will-say,
 "arō bābā, mī Dēv-kō kahyō-kō bāhar ān^{khī} tōrō sām^{nē} pāp karē-āhū.
"O father, I God-of word-of outside and of-thee before sin done-hare.
 Yē-ka pudha tōrō pōryā balab-kī mō-lā bēs lāgat nahī. Tōrō
This-of after thy son saying-of me-to fitness attaching is-not. Thy
 ēkhādō sāl-basā sarikō thēv." Mag uṭh-sarī āp^{lō} bāp-ku dyā gayō.
one house-dweller like keep." Then arisen-having his father near he-went.

Tab ō dūra-ch āhā, it'kō-mā ō-lā dēkh-kunā ō-ka bāp-lā dayā āyī,
Then he far-indeed is, that-in him seen-having his father-to pity came,
 ākhin ō-na dhāy-kunā ō-ka garō-mā hāt tākis, vō ō-kā mukā lēyis.
and him-by run-having his neck-on hand was-thrown, and him-to kiss was-taken.
 Mag pōryā ō-lā balab-lā lāgyō, 'bābā, Dēv-ka kahēnō-kō bāhar vō
Then the-son him-to tell-to began, 'father, God-of word-of outside and
 tōrō sām'nō mī pāp karē-āhū, ākhin yē-ka puḍha tōrō pōryā balab-lā
of-thee before I sin done-have, and this-of after thy son to-say
 mō-lā harō lāgat nahī.' Pan bāp-na āp'lō kām'dār-lā sāngis,
me-to fitness attaching is-not.' But the-father-by his servants-to it-was-said,
 'chāng'lō pāngh'rūn ān-sarī yē-lā pēh'rāv, ākhin ō-ka bōṭ-mā mundī
'good cloth brought-having this-to put-on, and his hand-on ring
 vō pāy-mā jōḍā ghāl. Mag āpūn khāy-piyī-kunā majā kar'bō.
and foot-on shoe put. Then we eaten-drunk-having merry shall-make.
 Kēn-kasāṭhī, kī yō pōryā maryō hōtō, tō ab jītō bhayō; vō
What-of-for, that this son dead was, he now living became; and
 harāpyō hōtō, tō sapadyō.' Tab vē ānand karab lāgyō.
lost was, he was-found.' Then they joy to-make began.

Ōn bēra ō-kō mōṭhā pōryā bāvar-mā hōtā. Mag ō ghar āy-baryā
That time his eldest son field-in was. Then he house coming-time-at
 ō-na bājā va nāch āy'kis. Tab kām'dār-bhitar-kō ēk-jhan-lā balāy-
him-by music and dance was-heard. Then servants-among-of one-man-to called-
 kunā ō-na pusis, 'yō kāy āhā?' Ō-na ō-lā sāngis kī,
having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,
 'tōrō bhāī āy-āhā, ākhin ō tōrō bāp-lā khuṣāl bhēṭē-āhā bal-kunā ō-na
'thy brother come-is, and he thy father-to safe joined-is said-having him-by
 mōṭhī paṅgat karis-āhā.' Tab ō rāg bhar-sarī bhitar jāt nī
big feast made-is.' Then he (with-)anger been-filled-having inside going not
 hōtā. Yē-kasāṭhī ō-kō bāp bāhar āy-sarī ō-lā sam'jāb-lā lāgyō. Pan
was. This-of-for his father outside come-having him-to entreat-to began. But
 ō-na bāp-lā balis, 'dēkh, mī it'kō baris-kō tōrī chāk'rī kar'tu,
him-by father-to it-was-said, 'see, I so-many years-of thy service am-doing,
 ākhin tōrī marji kab'kahī mī tōdyō nahī. Tarī mī āp'lē
and thy order ever (by-)me was-broken not. But (by-)me my
 gaḍī harōbar majā kar'nō yē-kasāṭhī mō-lā kāṇhī śērī-kō pilā
friends with feast should-be-made this-of-for me-to ever goat-of young
 hī dēyēs nahī. Ānī jē-na tōrō paisā kis'bīnī-saṅg nās-karis,
even was-given not. And whom-by thy money harlots-with spent-was-made,
 ō tōrō pōryā āyō, tab tu-na ō-kasāṭhī mōṭhī paṅgat dēyē-āhās.
that thy son came, then thee-by his-sake-for big feast given-is.'

Tab ô-na ô-lā balis, 'pōryā, tñ sārō din mōrō saṅg-mā āhās,
Then him-by him-to it-was-said, 'son, thou all days my company-in art,
 ākhin mōrī sam'dī jind'gānī tōrī-ch āhā. Pan haus vō khuṣī
and my all property thine-indeed is. But glad and merry
 kar'nō aśō barō hōtō, kahā-kī tōrō bhāi marō hōtō, ah ō
should-be-made so fit became, because thy brother dead was, now he
 jītō bhayō; vō harapyō hōtō, ō sapadyō.'
alive became; and lost was, he was-found.'

BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 :—

Name of District or State.	Number of Bhunjiās.
Hoshangabad	1
Raipur	6,186
Sambalpur	9
Patna	26
Kalahandi	107
TOTAL	<u>6,329</u>

According to Sherring's *Hindu Tribes and Castes*, iii, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumīās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone.

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindi. The speech they use among themselves can always be understood, save where Gōṇḍ words occur, which they have learned by mixing up with Gōṇḍ.' A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumīās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr. P. N. Bose's *Chhattisgarh: Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, part I. 1890, pp. 287 and ff.

Bhunjiā is closely related to Hal'bi. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix *kē*; thus, *mānush-kē*, of a man. The suffix *chō* is, however, common with pronouns; thus, *mā-chō*, my; *tū-chō*, thy. In the dative we also find the suffix *lā* in addition to the usual Hal'bi suffixes *kē*, *kō*, *kū*; thus, *bābū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou. The final *chō* is here probably the emphatic particle, Chhattisgarhi *ch*, Marathi *te*; and different from *chō* in *tū-chō*, thy. Compare *kāchō*, some. Note also *hārā*, he, usually added to *hun*; thus, *hun-hārā*, he. Compare Chhattisgarhi *har*.

The inflection of verbs is mainly the same as in Hal'bi. In the verb substantive we may note forms such as *āchhē* or *āyē*, I am; *tū-chō āchhat*, thou art; *āchhē* and *āhē*, he is.

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense; thus, *kar'ni*, I did; *baini* and *bainit*, he became; *gavāy'ni*, he was lost. The final *s* in *upāy'lās*, he squandered, is probably due to the influence of Chhattisgarhi. The subject of transitive verbs in the past tense is sometimes put in the case of the agent; thus, *bāpus-nē*

dhan dilō, the father gave his property. But we just as often find instances such as *bābū bāñā nīlā*, the son took his share.

In the future we may note forms such as *jāidē*, I will go ; *guthiyābāñ*, I will say. *Khāvan*, let us eat ; *rahan*, let us remain, contain a suffix *an* of the first person plural. Compare Eastern Hindi.

In most essential points, however, the specimen which follows will show that Bhunjiā agrees with Hal'bi.

[No. 91.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

BHUNJIA DIALECT.

(DISTRICT RAIPUR.)

काचो मानुषके दू-भन पुतार रहिलो। हुँचो छोटे बाबू बाबासे बोलला, ऐ बाबा धनसे जो माचो बाँटा आछे सो मा-चुक देहाँ। तपहर बापुसने हुनाके अपलो धन बाटून दीलो। जूगा दिन नो होइला छोटे बाबू बाँटा नीला अरु बड़े धूर गाँव बसूँ गेला। हुँथा खराब संगमें दिन काठलो आपलो धन उड़ालो। जब हुन जमा उड़ावून चुकलो तपहर उन देसे बड़ो दुकाल पड़लो, और हुनहारा कंगाल हुइलो। अरु हुवे देसे रहवइयामें गोटेक लगे जाहून रहनाछे जोन हुनानचो अपलो खेतो बरहा चराओंके पठालो। अरु हुन फल जिन बरहा खानाछे अपलो पोट भरून चाहलो। हुँनाके माँगनी कोने नही देई। तपहर हुन मुध करलो अरु गुठियान माचो बाबा-लगे बहुत कमाहाको पोटसे आगर खाउँके मिलत आछे अरु मुइ भूखे मरत आछे। मुइ बाबा-लगे उठून जाइदे, अरु गुठियावाँ ये बाबा, मुइ बैकुण्ठ उल्टा अरु तूचे लगे पाप करुना-छे। यदाये मुइ तूचो बिटा कहून लायक नही आये। जिसों कमाहाका ठेवलिस हुसोइ मोको ठेव। मने गोखून उठून बाबा लगे गेला। बाबाने छोटे बाबूला धूरसे एते लाहला मया लागला अरु धाँवते गेलो हुनाचो टोंटगा पुटारलो अरु चूमलो। बाबू हुनाके गोठिया-यलो ऐ बापुस, मुइ बैकुण्ठ उल्टा अरु तूचे ठावें पाप करुनाछे। यदाये मुइ तूचो बिटा कहून लायक नही आये। बाबाने कमाहासे कहलो अच्छा छिडाही आना अरु पहिरावा। अरु अँगुठीमें मुदरी पहिरावा अरु गोड़े पनही पहिरावा। तपहर अम्हीं खावन अरु सुखे रहन। योहारा माचो बाबू आहे, हुनहारा मरला बैनी एदाय जीला, माचो बाबू गवायनी फेर मिललो। हुन-हारा खुशी करला-चो॥

बड़े बाबू खेते रहला। अरु घरके ठावे एइला बाजा अरु नाच गर-जलो ताके सुनीला। हुनाचो कमाहामसे गोटेककी पूछला हुन काय आछे। कमाहा गोठियायलो तुमचो भाई एइला। तुमचे बाबाने बनक बनक खवायला

काँई के हुनाचो बने पायला । ये बात सुनून बड़े बाबू रिस होयला, अरु भीतर नो गेला । तपहर हुनाचो बापुस बाहिर आयलो हुनाके मनाज-के लागलो । हुनहारा बाबासी बोलला, बाबा मुद्र तुमचे इतने बरस सेवा करनी अरु तुमचे कहे चलनी । तूचो मोकी भेड़ी पीला खाजको कभू ना दीलास, कि मुद्र अपिलो मीत संगे खुशी करून रहतो । तुमचे छोटा बाबू जो किसबी संग रहलो, अरु जमा धनके उड़ायलास वो दाँय आइला तो बनक बनक खवायलो । बाबा गोठियायला ए बाबू तूचो माचो साथे आइत अरु माचो सबै तूचो आइ । तूचो छोटे भाई एइला, खुशी होऊँन ठाहा । काँई के तूचो भाई मरला बैनीत हारा जिझा, गवायनी फेर मिललो ॥

[No. 91.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

BHUNJIĀ DIALECT.

(DISTRICT RAIPUR.)

Kāchō mānush-kē dū-jhan putār rahilō. Hū-chō chhōtē bābū
A-certain man-of two-persons sons were. Them-of the-younger son
 bābā-sē bōlālā, 'ai bābā, dhan-sē jō mā-chō bāñā āchhē,
the-father-to spoke, 'O father, the-wealth-from what my share is,
 sō mā-chuk dēhā. Tap^hhar bāpus-nē hunā-kē ap^{lō} dhan
that me-to give.' Then the-father-by them-to his-own wealth
 bātūn dilō. Jūgā din nō hōilā chhōtē bābū bāñā
having-divided was-given. A-few days not became the-younger son the-share
 nīlā aru baṛō dhūr gāva basū gēlā. Hūthā kharāb saṅg-
took and very far to-a-village to-live went. There bad company-
 mē din kāñlō, ap^{lō} dhan uṛālō. Jab hun jamā
among days he-passed, his-own wealth he-squandered. When he property
 uṛāvūn-chuk^{lō} tap^hhar un dēsē baṛō dukāl paṛ^{lō}, aur hun-hārā
had-squandered then that in-country mighty famine fell, and he
 kaṅgāl huilō. Aru havē dēsē rah^hvaīyā-mē gōṭek lagē
a-beggar became. And he in-country the-inhabitants-among one near
 jāhūn rahunā-chhē. Jōn hunān-chō ap^{lō} khētō bar^hhā
having-gone lived. By-whom him-to his-own into-field swine
 charāñ-kē paṭhālō; aru hun phal jin bar^hhā khānā-chhē, ap^{lō}
feeding-for was-sent; and those fruits which the-swine eating-were, his-own
 pōt bharūn chah^{lō}. Hūnā-kē māṅⁿⁱ kōnē nahī dēi. Tap^hhar
belly to-fill he-wished. Him-to alms anybody not gives. Then
 hun sudh kar^{lō}; aru guṭhiyān, 'mā-chō bābū lagē bahut
by-him senses were-made; and said, 'my father near-to many
 kamābā-kō pōt-sē āgar khāñ-kē mīlat-āchhē; aru mui bhūkhē marat
servants-to belly-than more to-eat got-is; and I hungry dying
 āchhē. Mui bābā-lagē uṭhūn jāidē, aru guṭhiyāñā, "yē bābā,
am. I father-near having-arisen will-go, and will-say, "O father,
 mui baikunṭha ul^{ṭā}, aru tū-chē lagē pāp karūnā-chhē. Yadāyē
by-me heaven against, and thee-of near sin done-is. Henceforth
 mui tū-chō bēṭā kahūn lāyak nahī āyē. Jisō kamāhā-kā ṭhēv^{lis},
I thy son to-be-called worthy not am. As the-servants thou-keepest,
 husōi mō-kō ṭhēv^{lis}." Manē gōkhūn uṭhūn bābā lagē
so me keep." In-mind having-thought having-arisen the-father near

gēlā. Bābā-nē chhōtē bābū-lā dhūr-sē ētē lāh'lā,
he-went. The-father-by the-younger son-to distance-from coming it-was-seen,
 mayā lāg'lā, aru dhāv'tē gōlō, hunā-chō tōṭ'rā puṭār'lō, aru
compassion came, and running he-went, him-of neck embraced, and
 chūm'lō. Bābū hunā-kē gōṭhiyā'lō, 'ai bāpus, mui baikunṭha ul'tā
kissed. The-son him-to said, 'O father, I heaven against
 aru tū-chē ṭhāvē pāp karunā-chhē. Yādāyē mui tū-chō bēṭā kahūn
and thee-of near sin done-is. Therefore I thy son to-be-called
 lāyak nahi āyē.' Bābā-nē kamāhā-sē kah'lō, 'achēhlā
worthy not am.' The-father-by the-servant-to it-was-said, 'good
 chhidāhi ānā, aru pahirāvā; aru āgūṭhī-mē mud'rī pahirāvā; aru
robe bring, and put-on; and the-finger-on a-ring put; and
 gōṛē pan'hi pahirāvā. Tap'har amhī khāvan, aru sukhē rahan.
on-foot a-shoe put. Then we will-eat, and happy will-be.
 Yō-hārā mā-chō bābū āhē, hun-hārā mar'lā bainī, ēdāy jīlā; mā-chō
Because my son is, he dead was, now revived; my
 bābū gavāy'nī, phēr mil'lō.' Hun-hārā khuṣī kar'lā-chō.
son was-lost, again was-found.' They merriment made-indeed.

Barē bābū khētō rah'lā. Aru ghar-kē ṭhāvē ēilā, bājā
The-eldest son in-the-field was. And the-house-of near he-came, music
 aru nāch garaj'lō, tā-kē sunilā. Hunā-chō kamāhā-ma-sē gōṭēk-kē
and dance sounded, that he-heard. His servants-among-from one-to
 pūchh'lā, 'hun kāy āchhē?' Kamāhā gōṭhiyā'lō, 'tum-chō bhāi
he-asked, 'that what is?' By-the-servant it-was-said, 'thy brother
 ēilā. Tum-chē bābū-nē banak banak khavāy'lā; kāi-kē hunā-chō
came. Thy father-by good good feast-is-given; because-that him
 banē pāy'lā.' Yē bāt sunūn barē bābū ris hōy'lā, aru
safe he-received.' This thing having-heard the-elder son angry became, and
 bhitar nō gēlā. Tap'har hunā-chō bāpus bāhir āy'lō, hunā-kē manāū-kē
inside not went. Then him-of the-father out came, him-to entreat-to
 lāg'lō. Hun-hārā bābū-sē hōl'lā, 'bābā, mui tum-chē it'nē
began. By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many
 baras sēvā kar'nī, aru tum-chē kahē chal'nī. Tū-chō mō-kē bhērī-
years service was-done, and thee-of order was-obeyed. You me-to sheep-
 pīlā khāū-kō kabhū nā dilās, ki mui apilō mūt-saṅgē khuṣī
young-one eating-for ever not gave, that I my-own friends-with merriment
 karūn rah'tō. Tum-chē chhōtā bābū jō kis'bī saṅg rah'lō,
having-made might-have-been. Thy younger son who harlots with lived.
 aru jamā-dhan-kē uṛāy'lās, vō dāy āilā, tō banak banak
and property squandered, he when came, then good good
 khavāy'lō.' Bābā gōṭhiyā'lā, 'ē bābū, tū-chō mā-chō sāthē āchhat;
feast-is-given.' The-father said, 'O son, thou me-of with art;

aru mā-chō sabai tū-chō āchhai. Tū-chō chhōṭē bhāi ēilā,
and my all thine is. Thy younger brother came,
 khuṣī hōñ thāhā, kāi-kē tū-chō bhāi mar'lā bainit,
delight having-become was-right, because thy brother dead was,
 hārā-jillā; gavāy'nī, phēr mil'lō.
he-alive-is; was-lost, again is-found.'

NĀHARĪ.

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891 :—

Raipur	171
Bilaspur	88
Sambalpur	37
Chhattisgarh Feudatories	442
Oriya Feudatories	256
TOTAL	994

Their dialect Nāharī has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāharī is closely related to Hal'bi.

The phonetical system is the same as in Hal'bi, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes *kē*, *k*, *kō*, *kā*, and *lā*; thus, *bāp-kē*, to the father; *būbā-kā*, to the son. In the ablative we find the suffixes *sē* and *bē* corresponding to Hal'bi *sē* and *lē*; thus, *dhan-sē*, from the property; *dhār-bē*, from far off. In the genitive the ordinary Hal'bi suffixes are used; thus, *nāch-kō*, of dancing; *dēs-kē*, of a country. Note also forms such as *mānē-chā*, of a man; *dayā-kar'lō bad'lā*, return for compassion. In the plural we find Chhattisgarhī forms such as *mitān-sangē*, with my friends.

'My' is *mō-chō*, *mā-chō*, and *mērē*; 'this' is *yē* and *yō*, genitive *ih-chō*, etc.

The verb substantive is inflected as in Hal'bi; thus, *āsē*, he is; *rah'lō*, *rah'lē*, *rah'lā*, he was. Peculiar forms are *āsāt*, thou art; *rah'bō*, he was.

The past tense of finite verbs is formed as in Hal'bi; thus, *chāhō*, he wished; *gailō*, he went; *ṭār'lē*, I transgressed; *kar'bē*, I did. Note forms such as *hāsīdā*, he laughed; *karindā*, I did; *ilīs*, he came; *dilās*, he gave, etc.

Instances of the future are *jūndē*, I will go; *sāṅghūndē*, I will say; *dēh'chō*, I will give. Note also forms such as *khād'lū*, let us eat; *pilū*, let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No. 92.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN I.

कोन्हू मानेचा दो कड़हा आसत। हूने धूली कड़हा बूबाका सांचलो,
ऐ बूबा, धनसे जो बाँटो हो हुन मके देय। पन्हाय हुन हुनाक आपला धन

बाटून दिली । खूबे दिन नई होजन रहलो कि धूली कड़हा सबो इकठावलो दूर देश निकरून गेली, और हुवाँ अडरापन करलो । सब मालक उड़ाजन दिलो । जबई उरकलो हुन देशमें खूब दुकाल पडलो और हुन गरीब होलो । और हुन देशके बसलो माने एकलो घरे रहलो । हुने हुन अपलोय खेत सोरोय चराजक पठावलो और हुन सोरोय खात रहलो हुनाचो पुटो भरलो भावलो । कोन्हा कई नई दीलास । तब चेत करलो और अपनेय बोललो, मेरे बूबा घरे कसैया ठोबलास खादलो सबन-वोरी बाचलो और मई भूखे मरिदाहा । इथावे उठून बूबा-लग जाईंदे और हुनके सांघून्दे, ऐ बूबा, संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेठा कहतले नौहौं । माचो हुन नौकर-वरावर करूक । तब हुन उठून बूबा-बग गेली । पर हुन खूबे धूरवे देखून मया करून और पराजन टोटरे लटकून चूमले । कड़हा बापके बोललो, ए बूबा संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेठा कहतले नौहौं । फेर बूबा बोललो अपलो नौकर अच्छा कपड़ा निकाराला हुनाक नेसावा । और हुनाक हाथामें मुद्दो अन खाटले आवा पाहनीले । अन हमी खादलूँ पीलूँ आनन्द करलूँ । काय कि माचो कड़हो मरू रहलो फेर जीवलो पकाये रहले फेर मिललो । तब हुन खुशी लागलो ॥

हुनाचो बड़े कड़हा बेड़े रहलो । और जब हुन येते बखत घरे लघे अँवरलो तब मादरचो नाचचो कुलहार सुनलो । तब हुन आपला नौकर आसे हुनाक पूँछा कि यो कार्डे आय । हुन हुनाक बोललो, तुचो दादा इलो आसे अन तुचो बूबा अच्छा खादलो, कार्डे कि हुनाक कड़हो नंगत आसे । प हुन रिस करलो और भीतर जाऊक इरादा नी रहलो । हुनाचो बूबा बाहिर इलो अन मनावलो । हुन बापके जवाब दीले, देख इतरो वरसे तुचो सेवा करिंदा अन कमे तुचा वातक नई टारले । अन कमी बोकड़ो-कड़हो नी दिविस कि आपन मितान-संगे खुशी करतूँ । फेर तुचो कड़हो तुचो धनक बाइला संगे खादलो जिसे इलिस तिसे तुमी अच्छा खादवा । बूबा हुनाक बोललो ऐ कड़हो तू माचा संगे सगारे दिन आसत । जो कितना आसे तुचो आय । फेर आनन्द करा खुशी करूँक चाहिवा ; काय कि ये तुचो दादा मरल रहला फेर जीवले; पकाये रहलो फेर मिललो ॥

[No. 92.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAI'BI.

NĀHARĪ DIALECT.

(STATE KANKER.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhū mānē-chā dō kar'hā āsat. Hūnē dhūli kar'hā būbā-kā
Certain man-of two sons were. Them-from small son father-to
 sāng'h'lō, 'ai būbā, dhan-sē jō bā'tō hō hun ma-kē dēy.
said, 'O father, wealth-from which share is that me-to give.'
 Panhāy hun hunā-k āp'lā dhan bā'tūn dilī. Khūbai dīn
Then he him-to his-own wealth having-distributed gave. Many days
 naī hōūn rah'lō ki dhūli kar'hā sabō ikaḥāy'lō
not having-become remained that the-small son all gathered-together
 dūr-dēs nik'rūn gailō, aur hūv'ā ad'rāpan kar'lō, sab
far-country-(to) having-started went, and there bad-conduct did, all
 māl-ka uṣāūn dilō. Jabāi urak'lō hun dēs-mē khūb
wealth having-squandered gave. When spent that country-in much
 dukāl paḍ'lō, aur hun garib hōlō; aur hun dēs-kē bas'lō
famine fell, and he poor became; and that country-of living
 mānē ek'lō gharē rah'lō. Hūnē hun ap'lōy khēt sōrōy charāū-k
men one-of in-house he-lived. Him-by him his-own field swine to-graze
 paḥāy'lō, aur hun sōrōy khāt rah'lō hunā-chō puṭo bhar'lō bhāv'lō.
was-sent, and he the-swine eating remained that-from belly filling he-wished.
 Kōnhā kaī naī dilās. Tab chēt kar'lō aur ap'nēy bō'lō, 'mērē
Anybody anything not gave. Then sense he-did and himself' said, 'my
 būbā gharē kamaiyā ṭhōb'lās, khād'lō saban-vōrī bāch'lō, aur maī
father in-house workers kept, eating all-of it-remained, and I
 bhūkhē maridāhā; ṭhā-bē uṭhūn būbā-lag jāindē aur hun-kē
hungry dying-am; here-from having-arisen father-near I-will-go and him-to
 sāng'hūndē, "ai būbā, sansār-bāhirī pāp kar'bē an tu-chē-pur'hē pāp
will-speak, "O father, the-world-against sin I-did and thee-of-before sin
 kar'bē. Maī tu-chē bēṭā kahat-lē nau-haū. Mā-chō hun naukar-barabar
I-did. I thy son to-be-called not-am. Me-to that servant-like
 karūk.' Tab hun uṭhūn būbā-bag gailō. Par hun khūbai
do.' Then he having-arisen father-near went. But he much
 dhūr-bē dēkhūn mayā karūn aur parāūn ṭōṭ'rē
far-from having-seen kindness having-done and having-run on-the-neck

lat^akūn chūm^alē. Kaṛ^ahā bāp-kē bōl^alō, 'ē būbā,
having-hung kissed. The-son the-father-to spoke, 'O father,
 sansār-bāhiri pāp kar^abē an tu-chē-pur^ahē pāp kar^abē. Mai
the-world-against sin I-did and thee-of-before sin did. I
 tu-chē bēṭā kahat-bē nau-haū.' Phēr būbā bōl^alō ap^alō naukar,
thy son to-be-called not-am.' Again the-father said his-own (to-)servants,
 'achehhā kap^aṛā nik^arā-lā hunā-k nēsāvā; aur hunā-k hāthā-mē
'good cloth take-out him cause-to-put-on; and him-to the-hand-in
 muddō an khāṭē-lē āvā pāh^anīlē, an hamī khād^alū pīlū
a-ring and the-leg-in shoes make-him-wear, and we will-eat will-drink
 ānand kar^alū. Kāy-kī mā-chō kaṛ^ahō marā rah^alō, phēr jīv^alō; pakāyē
joy will-do. Because my son dead was, again lived; lost
 rah^alē, phēr mil^alō.' Tab hun khuśī lāg^alō.
was, again is-found.' Then to-him gladness was-attached.

Hunā-cho bayē kaṛ^ahā bēṛē rah^alō. Aur jab hun yēte
His elder son in-the-field was. And when he coming
 bakhat gharē-laghe āvar^alō, tab mādar-cho nāch-cho kul^ahār sun^alō. Tab
time house-near arrived, then music-of dance-of noise he-heard. Then
 hun āp^alō naukar āsē hunā-k pūchhā ki, 'yō kāi āy ?' Hun
he his-own servant was him-to asked that, 'this what is?' He
 hun-k bōl^alō, 'tu-chō dādā ilō āsē, an tu-chō bābā achehhā
him-to said, 'thy brother come is, and thy father good (things)
 khād^alō, kāi-kī hunā-k kaṛ^ahō naṅgat āsē. Pa hun ris kar^alō
ate, because-that him-to son well is. But he anger made
 sur bhītar jāū-k irādā nī rah^alō. Hunā-cho būbā bāhir ilō an
and inside go-to wish not was. Him-of father outside came and
 manāv^alō. Hun bāp-kē javāb dilē, 'dēkh, it^arō bar^asē
entreated-(him). He the-father-to reply gave, 'look, so-many years
 tu-chō sevā karindā, an kabhē tu-chā bāt-ka nāi tār^alē, an kabhī
thy service I-doing, and ever thy word-to not transgressed and ever
 bōk^aṛo-kaṛ^ahō nī divis ki āpan mitān-saṅgē khuśī kar^atū. Phēr
goot-child not gavest that my-own friends-with gladness I-might-have-done. Then
 tu-chō kaṛ^ahō tu-chō dhan-k bāilā-saṅgē khād^alō, jisē ilis tisē tumi
thy son thy wealth-to women-with ate, as came so you
 achehā khād^avā.' Būbā hunā-k bōl^alō, 'ai kaṛ^ahō, tū mā-chā-
good (things) gave-to-eat.' The-father him-to said, 'O son, thou me-of-
 sānga sagārē din āsat; jō-kit^anā āsē tu-chō āy. Phēr ānand
with all days art; whatever is thing is. Then gladness
 karā khuśī karūk chāhibā; kāy-kī yē tu-chō
having-done merriment to-make was-proper; because-that this thy
 dādā mar^ala rah^alā, phēr jīv^alē; pakāyē rah^alō, phēr mil^alō.'
brother dead was, again lived; lost was, again is-found.'

[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN II.

एकलो बाघेडो कोनटा बनमें पडदो मोववो । हरहा खुबसे उँचलो हुनाचो पास आपलो बीलमेसे निकरलो । हुन आरोसे बाघेडो उठलो और हुनाचो डौलौ एकले उचेलो-पर हरहा पडलो । रीसमें ऐना बाघेडोने हुन उचेलोको बीधाना चाहो । उचेलोने अरजी करलो आपलो तुचो वोर और मोचो वोर देख । हमचो मारीदासे आपले किया बडाई होलो । इहचो मुनलो बाघेडोने उचेलोकी छाडून दिलो । उचेलोने अर्जी करलो, कोनटा दिनमें आपलो इहचो दाया-करलो बदला देहचो । इहचो मुन बाघेडो हाँसीदा बन किन्द्रो परावतो । अतकी दिन आसे हुन बनके-लघे रहिया फाँदो लगावलो । बाघेडो फासलो । हुन हुनको गाय बैलो कथे मारत रहिलो । बाघेडेने फाँदोसे निकरूनके खुबे चाहलो, निकरून ना सकलो । हुन दुखी होवले खुबे गागलो । हुन उचेलोने जेनला बाघेडो छाडून रहलो हुन गागलो मुनलो । हुन उचेलो बाघेडोकी गागलो चिन्हलो खोजतेर हुन ठौरवा अयरलो जहाँ बाघेडो फाँदामें पडून रहवो । हुन उचेलो आपलो दातोसे फाँदेको काटलो बाघेडो छोडाऊन दिलो ॥

[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk^lō bāghēḍō kōn^ltā ban-mē paḍ^ldō sōv^lvō. Hur^lhā
One tiger a-certain forest-in lying sleeping-was. Suddenly
 khub^lsē ūchēlō hunā-chō pās āp^llō bil-mē-sē nikar^llō. Hun
many mice him-of near their-own hole-in-from came-out. That
 ārō-sē bāghēḍō uṭh^llō aur hunā-chō ḍaulau ēk^llē uchēlō-par hur^lhā
noise-from the-tiger arose and his paw one mouse-on by-chance
 paḍ^llō. Rīs-mē ainā bāghēḍō-nē hun uchēlō-kō bīdhānā chāhō.
fell. Anger-in having-come the-tiger-by that mouse-to to-kill wished.
 Uchēlō-nē ar^ljī kar^llō, 'āp^llō tu-chō vōr aur mō-chō vōr dēkh.
The-mouse-by request was-made, 'you your direction and my direction see.
 Ham-chō mārīdā-sē āp^llē kōyā baḍāi hōlō. Ih-chō sun^llō bāghēḍō-nē
Our killing-from your what greatness will-be. This heard the-tiger-by
 uchēlō-kō chhādūn dilō. Uchēlō-nē ar^ljī kar^llō,
the-mouse-to having-left was-given. The-mouse-by statement was-made,
 'kōn-tā dīn-mē āp^llō ih-chō dāyā-kar^llō baḍ^llā dēh^lchō.' Ih-chō
'some day-in your-own this-of kindness(-of) return I-will-give.' This
 sun bāghēḍō hāsīdā, ban kindrō parāvātō. At^lkē dīn āsē
having-heard the-tiger laughed, forest roaming ran. A-few days were
 hun ban-kē laghē rahiya phāḍō lagāv^llō, bāghēḍō phās^llō. Hun
that forest-of near inhabitants a-net fixed, the-tiger caught. He
 hun-kō gāy-bailō kathē mārāt rahilō. Bāghēḍō-nē phāḍō-sē
their cows-and-oxen sometimes killing was. The-tiger-by the-net-from
 nik^lrūn-kē khubē chāh^llō, nik^lrūn nā sak^llō. Hun dukhī
coming-out-for much wished, come-out not could. He troubled
 hōv^llē khubē gāg^llō. Hun uchēlō-nē jēn-lā bāghēḍō chhādūn rah^llō
having-become much roared. That mouse-by which-to the-tiger having-left was
 hun gāg^llō sun^llō. Hun uchēlō bāghēḍō-kē gāg^llō chīnhālō,
that roaring was-heard. That mouse the-tiger-of roaring recognized,
 khōj^ltē-khōj^ltē hun ṭhaur^lvā aya^llō jahā bāghēḍō phāḍā-mē paḍūn
searching-searching that place reached where the-tiger net-in having-fallen

rah'bō.	Hun	uchēlō	āp'lō	dātō-sē	phādē-kō	kāṭ'lō	bāghēdō
<i>was.</i>	<i>That</i>	<i>mouse</i>	<i>its-own</i>	<i>teeth-by</i>	<i>the-net-to</i>	<i>cut</i>	<i>the-tiger</i>
chhōdāūn		dilō.					
<i>having-released</i>		<i>gave.</i>					

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.

KAMĀRĪ OR KĀWĀRĪ.

This is the language of an Aboriginal Tribe called Kamār or Kāwār. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows:—

Name of District or State.	
Raipur	5,205
Bilaspur	23
Sambalpur	164
Bastar	169
Kanker	187
Raigarh	13
Bamra	1,302
Rairakhol	13
Sonpur	28
Patna	375
Kalahandi	338
TOTAL	7,817

It will thus be seen that they are found in every Orīyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur.¹

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language. The rest speak the language of their more civilised neighbours. Kamārī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the 'Komārs' has been printed by Mr. P. N. Bose, in his *Chhattisgar: Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Hal'bi. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgarhī, Orīyā and Marāṭhī are mechanically mixed together. There is even less of

¹ In the Census Report of the Central Provinces for 1891, the Kamārs and Kawars appear separately in the Caste-Tables. The Kawars are No. 27 in Group II(a) (Cultivators), Class A. Agricultural. The Kamārs are No. 13 in Group IV (Forest and Hill Tribes) of the same class.

uniformity in Kamāri than in Hal'bi, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form *hunā-chē*, from the demonstrative pronoun *hun*, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gōṇḍs in appearance, and it is very probable that their original dialect was some form of Gōṇḍi. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Hal'bi, and closely akin to Chhattisgarhī. Compare *kāi-jāt*, some one; *bāñā*, share; *āchhē*, is.

The inflection of nouns also agrees with Hal'bi in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, *dēs-mē*, in a country; *majur-kō*, to the servants.

The usual case suffixes are,—

Instr.	<i>nē</i> .
Dat.	<i>kō</i> .
Abl.	<i>sē</i> .
Gen.	<i>kē, kā, dē</i> .
Loc.	<i>mē</i> .

Thus, *abhār-kē ul'tā*, against Heaven; *nāchā-dē śabad*, the sound of dancing; *apan-kā gāg'rā*, your son.

The personal pronouns usually take the plural form; thus, *am*, I. They form their genitive by adding *chō*, *chā*, or *chē*; thus, *ām-chō kaṛ'hō*, my son; *tum-chō sām'nē*, before you; *tum-chā bhāud*, your brother; *tum-chē chāk'rī*, your service. 'My' is, however, also *mōr*; thus, *mōr bāñā*, my share.

'He' is *hun*, to which *har*, *ar*, and *ā* are usually added; thus, *hun-har*, he; *hunar-sē*, from him; *hunā-chē*, his. *Har* is borrowed from Chhattisgarhī.

The verb substantive is formed from the bases *hō* and *āchh*; thus, *hō*, he is; *āchhē*, thou art, he is, and they are. The form *āchhat*, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix *dē* which plays a great rôle in the conjugation of the finite verb in Hal'bi is also frequent in Kamāri. Thus, *karūndē*, I do; *marūndē*, I am dying; *jāūndē*, I will go; *bōlūndē*, *bōlādē*, and *baldē*, he said. Instead of *dē* we also find *dī*; thus, *dukāl parē-dī*, a famine arose; *dēv-dī*, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding *iyā*, and sometimes by adding *tā*; thus, *chumbiyā*, he kissed; *miviyō*, he was found; *jālā* and *jālō*, he became; *bāp-nē hu-sē dēkhiyā*, *dayā kēlā*, the father saw him and had compassion. Forms such as *tum-chā hukam na fārē*, I did not transgress your command; *bhātar nahē yā*, he did not go in, correspond to the past habitual in Marāṭhi.

Future forms such as *khāvāñ*, I will eat; *bōl'vāñ*, I will say, also occur in Hal'bi.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, *khātō*, to eat (Hal'bi); *karē*, to do (Marāṭhi); *charānn*, in order to tend (mixture of Chhattisgarhī and Marāṭhi); *kayānī*, to be called; *karū-dē*, to do; *hākār-kē*, having called (Chhattisgarhī); *uṭhūn*, having arisen (Marāṭhi), and so on.

Causals are apparently formed as in Marāṭhī; thus, *nisāvā*, cause him to put on; *nigāvā*, bring out.

Irregular are *galā*, went (Oṛiyā); *malā*, died (Oṛiyā); *kēlā*, did (Marāṭhī), and so on.

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[No. 94.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

काई जात मानसके दू गागरा आछि । एहू-सोय बूधलीने बाबासे बोलादे होय बाबा धन जो ही जा मोर बाँटा हो आमचो दे । तब बाबा हुन्हरको अपन धन बाँटिया । जुगे दिन न ठहा कि बूधली गागरा जमा माल इकट्ठा कर धूर देश गला । और वहाँ फाँदी संग दिन गुतिया अपनो माल हरखत जालो । जब हुन सब उड़ावन दीला तब हुन देशमें बड़ा दुकाल पड़ेदी और हुनहर भिखारी जाला । और हुन देशकी ठीला-में एक लगे गेला ठीला जोन हुन्हरको अपन खेते बरहा चराउन बोया । और हुन्हर हुन फोसे बरहा खायदी अपने पोटा खावाँ बोलून्दे । क्यों हुँसे कोई कुछ न देवदी । तब हुँसे चेत हेलो और खोखईदी, आमचो बापके लगे कीधी मजूर-को खातो कौरासे जुगे खाजा मिवेदी और अम भूखो मरून्दे । अम उठून अपन बाबा लगे जाऊन्दे और बोलवाँ कि हो बाबा अम अभारकी उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । अम्हाँ अपने मजूरनि बेदी एकके सामान करा । इहार सोच केला हुन उठून अपने बाप लगे गला । पर हुन दूर ठावाँ आछि कि हुन बापने हुसे देखिया दया केला और धावियाँ हुनूसे गले पोटाया हुन चूमिया । पुत्र हुनसे बलिया होय बाबा अम अभारकी उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नहीं । बाबा अपन नौकरसे बलिया, सबसे नीको चिंदरो निगावा हुने निसावा । और मूँदी और गोड़में पान्हो निसावा । खेला मजा केला । यह आमचो कड़हो आछि मला सने होजी पड़ीयो । हजियो सने तोप मिवियो । तब हुन्हर मजा करूँ लागिया ॥

हुनाचे उड़लो कड़हो जो खेते आछत तब चलिया घर लगे एबूला । तब बाजा और नाचादे शब्द सुनेदे । हुनाचे अपन चाकरसे एकको अपन लगे हँकारकी पूँछिया यहार काई जात आछि । हुनाचे हुनसे बलदे तुमचा भाउद

एड्डला । हुँसे तुमचा बाबाने नगद खाजा केला हुसोय हुनाचे नगद चंगा लाहिया । यहार सुन उडलो कडहोने खुनस केला और भीतर नहीं या । हुनर-से बाबा बाहिर एड्डला हुनासे मनाज राला । हुना बापसे जबाब केला दिखा-दे आम इतेक बहरसे तुमचे चाकरी करुंदे और कभूई हो तुमचा हुकम न ठारुँ । और अपन काहीं अम्हाँ एक मेंढो पीला नाही देता कि अम्हा अपन मीता संग आनंद करुंदेता । तुमचा यहार कडलो जो किसबिन संगे तुमचा माल खड्डला ज्यों-हनी अड्डला त्यों-हनी अपन हुना लिये नगद खाजा दीला । बाबा हुनाचे बलिया होय कडहो तुम सब दिन अमचो संगे आछे और जो कुछ अमचा आछे सो सब तुमचा आछे । परंतु आनंद करादे और खुश हुआ-दे वाजिब आछे क्योँतो यहार तुमचा भाउद मला आछे तोई जागिया हाजियो सने तोय मिलयो ॥

[No. 94.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

KAMARĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kāi-jāt mānus-kē dū gāg^rrā āchhē. Ehū-sōy idh^li-nē
A-certain-individual man-of two sons were. Them-from the-younger
 bābā-s^r bōlā-dē, 'hōy bābā, dhan jō hō jā mōr bāṭā hō,
the-father-to spoke, 'O father, the-wealth which is which my share may-be,
 ām-chō dē.' Tab bābā hun-har-kō apan dhan bāṭiyā. Jugē din
me-to give.' Then the-father them-to his-own property divided. Many days
 na tihā ki idh^li gāg^rrā jamā māl ikatṭhā kar dhūr
not passed that the-younger son all property together having-made distant
 dēs galā; aur vahā phandi saṅg din gutiyā apⁿō māl
country(-to) went; and there evil-people with days passing his-own property
 har^khat jālō. Jab hun sab urāvⁿ-dilā tab hun dēs-mē
wasting became. When he all had-squandered then that country-in
 barā dukāl paṛō-dī; aur hun-har bhikhārī jālā. Aur hun dēs-kē
a-great famine fell; and he beggar became. And that country-of
 ṭhilā-mē ēk lagē gēlā ṭhilā, jōn hun-har-kō apan khētē bar^hhā
countrymen-in one near he-went stayed, who him his-own fields-in swine
 charāun hōyā. Aur hun-har hun phōsē bar^hhā khāy-dī, apⁿē pōṭ
to-feed sent. And he those husks the-swine used-to-eat, his-own belly
 khāv^ā bōlūndē. Kyō? Hūsē kōi kuchh na dēv-dī. Tab hū-sē
will-eat said. Why? To-him anybody anything not used-to-give. Then him-to
 chēt hēlō, aur khōkhai-dī, 'ām-chō bāp-kē lagē kēdhī majūr-kō
senses became, and thought, 'my father-of near how-many labourers-to
 khātō kaūrī-sē jugē khājā mivē-dī, aur am bhūkhō marūndē. Am
to-eat food-than more, food is-got, and I from-hunger am-dying. I
 uthūn apan bābā lagē jāūndē aur bōl^vā ki, "hō bābā,
having-arisen my-own father near am-going and I-will-say that, "O father,
 am abhār-kē ul^tā aur tum-chō sāmⁿō pāp kēlā. Udāy am apan-kā
I heaven-to opposed and thee-of before sin did. Now I thy
 gāg^rrā kāyānī ās^ki nāhī. Amhā apⁿē majūrⁿi bēdi ēk-kē
son to-be-called so I-am-not. Me thy-own labourers among one-of
 sāmān karā." Ihār sōch kēlā, hun uthūn apⁿē bāp lagē galā.
like make." This thought he-made, he having-arisen his-own father near went.
 Par hun dūr thāv^ā āchhē ki hun bāp-nē husō dēkhiyā, dayā kēlā.
But he far-off place-in was that his father him having-seen, pity did,
 aur dhāviy^ā hunū-sē galē potāyā, hun chumbiyā. Putra hun-sē
and running him about-the-neck embraced, him kissed. The-son to-him

baliyā, 'hōy bābā, am abhār-kē ultā aur tum^ohō sām^{nē} pāp kēlā. spoke, 'O father, I heaven-to opposite and thee before sin did. Udāy am apān-kā gāgrā kāyānī ās^{kī} nahī.' Bābā apān Now I thy son to-be-called, so not-am.' The-father his-own naukār-sē baliyā, 'sab-sē nikō chīdarō nigāvā, hunē nisāvā. Aur mūdi servants-to spoke, 'all-from good clothes bring-out, him-on put. And ring aur gōr-mē pānhō nisāvā. Khailā, majā-kēlā. Yāhā am-chō kar^{hō} and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son āchhē malā-sanē, hōjī paṛiyō; hajiyō-sanē, tōp miviyō.' Tab hun-har is having-died, alive came; being-lost-from, again he-is-found.' Then they majā karū lāgiyā. merriment to-make began.

Hunā-chē ur^{lo} kar^{hō} jō khētē āchhat, tab chaliyā ghar lagē ēilā, His elder son who in-fields was, then walking house near came, tab bājā aur nāchā-dē śabad sunēdē. Hunā-chē apān chākar-sē then music and dancing sound he-heard. He his-own servants-from ēk-kō apān lagē hākār-kē pūchhiya, 'yahār kāi jāt-āchhē?' Hunā-chē one his-own near calling asked, 'this what going-on-is?' He hun-sē bal-dē, 'tum-chā bhāud ēilā, hūse tum-chā bābā-nē nagad him-to spoke, 'thy brother came, for-him thy father-by good khājā kēlā; husōy hunā-chē nagad chaṅgā lāhiyā.' Yāhār sun ur^{lo} feast was-made; because him well healthy he-found.' This hearing the-elder kar^{hō}-nē khunas kēlā aur bhītar nahī yā. Hunar-sē bābā bāhir ēilā, son-by anger was-made and inside not went. Therefore father outside came, hunā-sē manāū-rālī. Hunā bāp-sē jabāb kēlā, 'dikhā-dē, am itēk him-to remonstrating-was. He the-father-to answer did, 'see, I so-many bachhar-sē tum-chē chāk^{ri} karūndē aur kabhūī-hō tum-chā hukam na years-since thy service am-doing and ever-even thy orders not tārū. Aur apān kāhī āmhā ēk mēṛhō-pilā nahī dētā ki transgressed. And you ever me one sheep-young-one not gave that āmhā apān mitā saṅg ānand kārūndētā. Tum-chā yahār kar^{lo} jō I my-own friends with merry might-make. Thy this son who kis^{bin} saṅgē tum-chā māl khailā jyō-hanī aīlā, tyō-hanī apān harlots with thy fortune ate-up as-even he-came, so-even your-Honour hunā liyē nagad khājā dīlā.' Bābā hunā-chē baliyā, 'hōy kar^{hō}, tum him for good feast gave.' The-father him-to spoke, 'O son, thou sab dīn am-chō saṅgē āchhē, aur jō-kuchh am-chā āchhē sō sab tum-chā all days me with art, and whatever mine is that all thine āchhē; parantu ānand-karādē aur khus-huādē vājib āchhē, kyō-tō yahār is; but merry-make-to and pleased-to-be proper is, because this tum-chā bhāud malā āchhē, tōi jāgiyā; hajiyō-sanē, tōy mil^{yō}.' thy brother dead was, and-he became-alive; having-been-lost, he is-found'.

STANDARD LIST OF WORDS AND SENTENCES

English.	Kôhkaṇi (Kanara).	Kôhkaṇi (Karwar).	Chitpāvani (Raṭnagiri).	Kôṇi (Thana).
1. One	Yēk	Ēka	Ēk	Yēk
2. Two	Dōn	Dōni	Dōn	Dōn
3. Three	Tin	Tini	Tin	Tin
4. Four	Chār	Chāri	Chār	Chār
5. Five	Pāṭs	Pāṭsa	Pāṭs	Pāṭs
6. Six	Sō	Sa	Sāhā	Sa, or sā
7. Seven	Sāt	Sāta	Sāt	Sāt
8. Eight	Āṭ	Āṭa	Āṭh	Āṭ
9. Nine	Nōv or nav	Navva	Naṭ	Nav
10. Ten	Dhā	Dhā	Dāhā	Dhā
11. Twenty	Vis	Visa	Vis	Īs
12. Fifty	Pannās	Pannāsa	Pannās	Pannās
13. Hundred	Śembor	Śambhari	Śambhar	Śambar
14. I	Hāv	Hāvā	Mē	Mi, or myā
15. Of me	Mojē	Ma-gelē	Māḍhō; mājhi; māḍhā	Māḍā, or māḍā
16. Mine	Mojē	Ma-gelē	Māḍhō; mājhi; māḍhā	Māḍā, or māḍā
17. We	Āmī	Āmmī	Āmhi	Āmi, āpun
18. Of us	Ām-chē	Ām-gelē	Ām-tso; ām-chi; ām-tā	Ām-tā
19. Our	Ām-chē	Ām-gelē	Ām-tso; ām-chi; ām-tā	Ām-tā
20. Thou	Tū	Tū	Tū	Tū
21. Of thee	Tujē	Tu-gelē	Tudhō; tujhi; tudhā	Tudā
22. Thine	Tujē	Tu-gelē	Tudhō; tujhi; tudhā	Tudā
23. You	Tumī	Tummi	Tumhi	Tumi
24. Of you	Tum-chē	Tum-gelē	Tum-tso; tum-chi; tum-tā	Tum-tā
25. Your	Tum-chē	Tum-gelē	Tum-tso; tum-chi; tum-tā	Tum-tā

THE VARIOUS DIALECTS OF MARĀṬHĪ.

Marāṭhī (Poona).	Varhāṭī Kuṇ'bi (Akola).	Nāgpuri (Nagpur).	Hal'bi (Bistar).	English.
k	Yek	Ēk	Gōṭok	1. One.
ḡu	Dōn	Dōn	Dui-(hān)	2. Two.
in	Tīn	Tīn	Tīn	3. Three.
hār	Chār	Chār	Chār	4. Four.
āts	Pāts	Pāts	Pāch	5. Five.
ihā	Sahā ; sū	Sāh	Chhah	6. Six.
it	Sāt	Sāt	Sāt	7. Seven.
ṭh	Āṭh	Āṭh	Aṭh	8. Eight.
ū	Nav	Naū	Nau	9. Nine.
āhū	Dahā ; dhā	Dāhā	Das	10. Ten.
is	Īs ; yīs	Īs, vīs	Bīs	11. Twenty.
unās	Pannās	Paunās	Pachās	12. Fifty.
ambhar	Śambar ; śambhar	Śambhar	Sau	13. Hundred.
i	Mi	Mi	Mui, mai	14. I.
āḡhā	Mahā	Māhā, māḡhā	Mō-chō	15. Of me.
āḡhā	Māhā	Māhā, māḡhā	Mō-chō	16. Mine.
nhī	Āmī	Āmhi	Amī	17. We.
un-ṭsā	Ām-ṭsā	Ām-ṭsā	Am-chō, or amar	18. Of us.
n-ṭsā	Ām-ṭsā	Ām-ṭsā	Am-chō or amar	19. Our.
ī	Tū	Tū	Tui	20. Thou.
uḡhā	Tuhā	Tuhā, tuḡhā	Tu-chō, or tōr	21. Of thee.
uḡhā	Tuhā	Tuhā, tuḡhā	Tu-chō, or tōr	22. Thine.
umhi	Tumi	Tumhi	Tum	23. You.
um-ṭsā	Tum-ṭsā	Tum-ṭsā	Tum-chō, or tamar	24. Of you.
um-ṭsā	Tum-ṭsā	Tum-ṭsā	Tum-chō, or tamar	25. Your.

English.	Kōōkapī (Kanara).	Kōōkapī (Karwar).	Chitpāvanī (Ratnagiri).	Kōī (Thana).
26. He	To	To	To	To
27. Of him	Tā-chē	Tā-gelē	Tē-tsō; tē-chi; tē-tsā .	Tyā-tsā
28. His	Tā-chē	Tā-gelē	Tē-tsō; tē-chi; tē-tsā .	Tyā-tsā
29. They	Te	Te	Tē; tyō; tī	Tē
30. Of them	Tā-chē	Tā-gelē	Tēn-tsō; tēn-chi; tēn-tsā .	Tyān-tsā
31. Their	Tā-chē	Tā-gelē	Tēn-tsō; tēn-chi; tēn-tsā .	Tyān-tsā
32. Hand	Hāt	Hātu	Hāt	Hāt
33. Foot	Pāyi	Pāvula	Pāy	Pāy
34. Nose	Nāk	Nāka	Nāk	Nāk
35. Eye	Ḍolo	Ḍolo	Ḍolo	Ḍolā
36. Mouth	Toṇḍ	Toṇḍa	Toṇḍ	Toṇḍ
37. Tooth	Dāt	Dāntu	Dāt	Dānt
38. Ear	Kān	Kānū	Kāu	Kān
39. Hair	Kēs	Kēsū	Kēs	Kēs
40. Head	Takli	Māttē	Kapāl; ḍokā	Ḍokō, māthā
41. Tongue	Jib	Jiba	Jibh	Jib
42. Belly	Pot	Pota	Pot	Pot
43. Back	Pāṭh	Phāṭi	Pāṭh	Pāṭ
44. Iron	Lōkāḍ	Lokhaṇḍa	Lōkhaṇḍ	Lōkaṇḍ
45. Gold	Bhāṅgār	Bhāṅgāra	Sonā	Sonā
46. Silver	Rupē	Ruppē	Rupā	Nupa, tsāndi
47. Father	Bāpui	Bāppūsū, or ānū	Bāpūs	Bāpus, or bāpā
48. Mother	Āvai	Āvsu	Ālā	Āyē, or āis
49. Brother	Bhāv or bāv	Bhāvu	Bhāūs	Bhāūs
50. Sister	Bhaiṇ or baiṇ	Bhaiṇi	Bēh*ṇiś	Bāin
51. Man	Munis	Manushyu	Māṇūs	Mānus
52. Woman	Bāil munis	Bāil mannshya	Bāyakō	Bāy*ko

Marāṭhī (Poona).	Varhāḍī Kun'bi (Akola).	Nāgpuri (Nagpur).	Hal'bi (Pistar).	English.
Tō	Tō	Tō	Hun, or tō	26. He.
Tyā-tsā	Tyā-tsā	Tyā-tsā	Hun-chō, hun-kō, or tā-chō	27. Of him.
Tyā-tsā	Tyā-tsā	Tyā-tsā	Hun-chō. hun-kō, or tā-chō	28. His.
Tē	Tē; tyē	Tē	Hun-man, or tē-man	29. They.
Tyā-tsā	Tyā-tsā; tyāhi-tsā	Tyā-tsā, tyāhi-tsā	Hun-man-chō, or tē-man-chō	30. Of them.
Tyā-tsā	Tyā-tsā; tyāhi-tsā	Tyā-tsā, tyāhi-tsā	Hun-man-chō, or tē-man-chō	31. Their.
Hāt	Hāt	Hāt	Hāth	32. Hand.
Pāy	Pāy	Pāy	Pāy	33. Foot.
Nāk	Nāk	Nāk	Nāk	34. Nose.
Ḍolā	Ḍolā	Ḍolā	Akh	35. Eye.
Tōṇḍ	Tōṇḍ	Tōṇḍ	Mū	36. Mouth.
Dāt	Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	Kān	38. Ear.
Kēs	Kēs	Kēs	Kēs	39. Hair.
Ḍōkē	Ḍōk'sa	Kapāl	Mūṇḍ	40. Head.
Jibh	Jibh	Jibh	Jib	41. Tongue.
Pōṭ	Pōṭ	Pōṭ	Pōṭ	42. Belly.
Pāṭh	Pāṭh	Pāṭh	Pāṭh	43. Back.
Lōkhaṇḍ	Lōkhōṇḍ; lōkhaṇḍ	Lōkhaṇḍ	Lōhā	44. Iron.
Sōnē	Sōna	Sōnē, sōna	Sōn	45. Gold.
Ṭupē	Tsāndi; rupa	Tsāndi	Rūp	46. Silver.
Bāp	Bāp; bāvā; bā	Bāp	Būbā	47. Father.
Āi	Māy; mā	Māy	Āyā	48. Mother.
Bhāñ	Bhāñ	Bhāñ	Dādā (or bhāl)	49. Brother.
Bahīn	Bahīn	Bahīn	Bōin, or bāl	50. Sister.
Manushy	Mānus	Mānus	Manukh	51. Man.
Strī	Lakṣmī; asturi	Bāy'kō	Bāili	52. Woman.

English.	Kōōkaṇī (Kanara).	Kōōkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
53. Wife . . .	Bāil . . .	Bāila . . .	Bāyākō . . .	Bāy*ko . . .
54. Child . . .	Bburgē, or burgē . . .	Chedū . . .	Mul*gā . . .	Pōr . . .
55. Son . . .	Pūt . . .	Pūtu . . .	Mul*go . . .	Sōk*rā . . .
56. Daughter . . .	Dhūv . . .	Dhūva . . .	Mul*gi; chēḍ . . .	Sōk*ri . . .
57. Slave . . .	Gulām . . .	Gulāmu . . .	Gulām . . .	Gulām . . .
58. Cultivator . . .	Besāigār . . .	Kulāmbi . . .	Pay*kālō . . .	Śēt*kari, kul*bi . . .
59. Shepherd . . .	Gauḷi . . .	Bokkaḍa-rāktalo, or kurba-rāḷgo.	Dhan*gar . . .	Dhan*gar . . .
60. God . . .	Dēv . . .	Dēvu . . .	Dēv . . .	Dēv, Par*mēsar . . .
61. Devil . . .	Dēv*tsār . . .	Bhūta . . .	Bhūt . . .	Bhūt, saitān . . .
62. Sun . . .	Suryo . . .	Sūryu . . .	Sūrya . . .	Suryā . . .
63. Moon . . .	Chandr . . .	Tsandru . . .	Chandram . . .	Tsand . . .
64. Star . . .	Neketr . . .	Nakshatra . . .	Tārō . . .	Tsānni . . .
65. Fire . . .	Uḍzo . . .	Uḍzḍzo . . .	Vistav . . .	Āg . . .
66. Water . . .	Uḍāk . . .	Uḍḍāka . . .	Pāṇi . . .	Pāṇi . . .
67. House . . .	Ghar . . .	Ghara . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghoḍo . . .	Ghoḍo . . .	Ghoḍo . . .	Ghōrā . . .
69. Cow . . .	Gāi . . .	Gāyi . . .	Gāy . . .	Gāy . . .
70. Dog . . .	Suṇē . . .	Suṇē . . .	Kutrō . . .	Kut*rā . . .
71. Cat . . .	Māḷzār . . .	Māḷzḍzārā . . .	Māḷzar . . .	Māḷzar . . .
72. Cock . . .	Kombo . . .	Kombo . . .	Kōmb*ḍo . . .	Kem*rā . . .
73. Duck . . .	Hās . . .	Badaka . . .	Badak . . .	Batā . . .
74. Ass . . .	Gāḍāv . . .	Gāḍḍava . . .	Gāḍhav . . .	Gārāv . . .
75. Camel . . .	Uṇṭ, or karē . . .	Vaṇṭē . . .	Uṇṭ . . .	Uṭ . . .
76. Bird . . .	Sukṇē . . .	Pakshi . . .	Pakshi, or pākḥ*rū . . .	Pākḥ*rū . . .
77. Go . . .	Voṭa . . .	Vaṭsa . . .	Ḍgā . . .	Ḍgā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bos . . .	Baisa . . .	Bēs . . .	Bas . . .

Marāṭhī (Poona).	Varhāḍi Kuṇ'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Bāy ^a kō	Nav ^a ri ; bāy ^a kō ; lakṣimī .	Bāy ^a kō	Mōh ^a rār	53. Wife.
Mūl	Pōr ; pōr ^a ga ; lēk	Pōr ^a ga	Lēkā	54. Child.
Mul ^a gā	Pōr ^a ga	Pōryā	Lēkā	55. Son.
Mul ^a gi	Pōr ^a gi	Mul ^a gi	Lēkī, or lēk	56. Daughter.
Dās	Gulām	Gulām	Kabaḍī	57. Slave.
Śōt ^a kari	Vavar ^a vālā ; kun ^a bi	Kir ^a sān	Nang ^a riyā	58. Cultivator.
Dhan ^a gar	Dhan ^a gar	Dhan ^a gar	Chhēlyā	59. Shepherd.
Dēv	Dēv ; Īsvar	Dēv	Bhg ^a avān	60. God.
Bhūt	Bhūt	Bhūt	Bhūt	61. Devil.
Sūrya	Suryā	Sūry	Bēi	62. Sun.
Chandra	Tsānd ; Chand ^a mā	Chandr	Jōn	63. Moon.
Tārā	Tsānni ; tārā	Tsānd ^a ni	Tara	64. Star.
Vistā	Istō	Istō	Āig	65. Fire.
Pānī	Pānī	Pānī	Pānī	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōḍā	Ghōḍā	Ghōḍā	Ghōḍā	68. Horse.
Gāy	Gāy	Gāy	Gāy	69. Cow.
Kutrā	Kutrā	Kutrā	Kukur	70. Dog.
Māndzar	Māndzar	Māndzar	Bilui	71. Cat.
Kōmb ^a ḍā	Kōm ^a ḍā	Kōmb ^a ḍā	Gāñjā	72. Cock.
Badak	Badak	Budak	Hāsa	73. Duck.
Gāḍhav	Gadhā ; Gadh ^a ḍā	Gāḍhav	Gudhī, or gadbā	74. Ass.
Uṇṭ	Ūṭ	Ūṭ	Uṭ, or hēṭ	75. Camel.
Pakshi	Pākh ^a rī	Pakahi	Chirai	76. Bird.
Dzā	Dzāy ; Dzā	Dzā	Jā	77. Go.
Khā	Khāy ; jēv	Khā	Khā	78. Eat.
Bais	Bas	Bas	Bas	79. Sit.

English.	Kōṇkaṇṇi (Kanara).	Kōṇkaṇṇi (Karwar).	Chitpāvani (Ratnagiri).	Kōṇṇi (Thana).
80. Come . . .	Ye . . .	Yo . . .	Yē . . .	Yē . . .
81. Bent . . .	Mār . . .	Māri . . .	Mār . . .	Mār . . .
82. Stand . . .	Ube-rāv . . .	Ub-rā . . .	Ubhō-rōhō . . .	Ubā-rā . . .
83. Die . . .	Mor . . .	Mara . . .	Mar . . .	Mar . . .
84. Give . . .	Di . . .	Di . . .	Dē . . .	Dē, dēs . . .
85. Run . . .	Dhāv, or dāv . . .	Dhāvā . . .	Dhāv . . .	Dhāv . . .
86. Up . . .	Vair . . .	Vairi . . .	Var . . .	Var . . .
87. Near . . .	Lāḡi . . .	Lāggi . . .	Dzaval . . .	Najik . . .
88. Down . . .	Sakaḷ . . .	Taggu . . .	Khāl'tō; khāl'ti; khāl'tā . . .	Hātō . . .
89. Far . . .	Pōis . . .	Dūra . . .	Lāmb . . .	Lāmb . . .
90. Before . . .	Āḍi . . .	Phuḍo, mukhāri . . .	Puḍhā . . .	Purā . . .
91. Behind . . .	Pāṭi . . .	Mākshi . . .	Māḡi . . .	Magāri . . .
92. Who ? . . .	Kōṇ . . .	Kōṇṇi . . .	Kōṇ . . .	Kōṇ . . .
93. What ? . . .	Kitē . . .	Ittē . . .	Kitā . . .	Kāy . . .
94. Why ? . . .	Kityāk . . .	Ittyā . . .	Ki . . .	Kalā, kanā-tō . . .
95. And . . .	Āni . . .	Āni . . .	Ap'khi . . .	Āni, ān . . .
96. But . . .	Puṇi . . .	Dzālyāri . . .	Paṇ . . .	Pun . . .
97. If . . .	Tar . . .	Dzar . . .	Dzar . . .	Dzar . . .
98. Yes . . .	Voi . . .	Hōyi . . .	Hōy . . .	Hōy . . .
99. No . . .	Nā . . .	Nā, nhaī . . .	Nāhi . . .	Nāy . . .
100. Alas . . .	Kaṭā kaṭā . . .	Ayyō . . .	Arērē . . .	Arērē, rōy rōy . . .
101. A father . . .	Bāpūi . . .	Ēk bāppūsu . . .	Ēk bāpūś . . .	Bāpus, bāpā . . .
102. Of a father . . .	Bāpūi-chē . . .	Ēkā bāpsu-gelē . . .	Bāp'sā-tā, -chī, -tā . . .	Bāpās-tā . . .
103. To a father . . .	Bāpūik . . .	Ēkā bāpsūka . . .	Bāp'sā-hārī, bāp'sā-lā . . .	Bāpās-lā . . .
104. From a father . . .	Bāpūi-kaḍṭin . . .	Ēkā bāpsu-kaḍe-thāvnū . . .	Bāp'sā-pāshṭi . . .	Bāpā-pāṣṭin . . .
105. Two fathers . . .	Dōn bāpūi . . .	Dog-dzāṇa bāppūsa . . .	Dōn bāpūś . . .	Dōn bāp(us) . . .
106. Fathers . . .	Bāpūi . . .	Bāppūsa . . .	Bāpūs, or bāpūś . . .	Bāp(us) . . .

Marāṭhī (Poona).	Varhāḍī Kuṇ'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Yē	Yē	Yē	Āva, āhō	80. Come.
Mār	Mār	Mār	Mār	81. Beat.
Ubhā rāhā	Ubhā rāhō ; ubhā rāhy	Ubhō rāhā	Uṭh	82. Stand
Mar	Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	Dēs	84. Give.
Paḷ	Dhāv ; pay	Dhāv	Paṭva	85. Run.
Var	Vadhar ; var ; var'tō	Var	Up'rō	86. Up.
Dzavaḷ	Dzōḍ ; dzōy ; dzavaḍ	Dzavaḷ	Lagō	87. Near.
Khālī ²	Khāl'tō ; khālī	Khālī	Khālō	88. Down.
Dūr	Lām ; dūr	Dūr	Dūr	89. Far.
Pūrvī	Āndhī ; puḍha ; mōrō	Agōdar, pūrvī	Agō	90. Before.
Māgē	Mānga	Pāṭhī-māgō	Pāṭ-kōti	91. Behind.
Kōṇ	Kōn	Kōn	Kōn	92. Who.
Kāy	Kāy	Kāy	Kāy	93. What.
Kā	Kamhūn ; kamūn	Kāhūn	Kay-kājō	94. Why.
Āni	Ākhin ; āni ; an	Āni	Aur, aru	95. And.
Parantu	Pan	Parantu . . . .	.....	96. But.
Dzar	Dzar	Dzar . . . .	.....	97. If.
Hōy	Hō ; bara ; bēs	Hōy	Hōy, hā	98. Yes.
Nāhī	Nāhī	Nāhī	Nāī, nāhī	99. No.
Arērō	Arō ; arō bāpā rō	Arērō	Āhā	100. Alas.
Ēk bāp	Bāvā ; bā	Bāp	Bābā	101. A father.
Ēk bāpā-ṭā	Bāvā-ṭā	Bāpā-ṭā	Bābā-chō	102. Of a father.
Ēk bāpās	Bāvā-lō	Bāpās	Bābā-kō	103. To a father.
Ēk bāpā-pāsūn	Bāvā-dzōḍun	Bāpā-pāsūn	Bābā-lagō-lō	104. From a father.
Dōn bāp	Dōn bāp	Dōn bāp	Dui bābā	105. Two fathers.
Bāp	Bāp	Bāp	Bābā-man	106. Fathers.

English.	Kōñkaṇi (Kanara).	Kōñkaṇi (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷi (Thana).
107. Of fathers . . .	Bāpāĩ-chẽ . . .	Bāpsñ-gelẽ . . .	Bāp*sūn-tṣō, -chĩ, -tṣā . . .	Bāp*sān-tṣā, bāpās-tṣā . . .
108. To fathers . . .	Bāpāĩk . . .	Bāpsūka . . .	Bāp*sān-lā, bāp*sānā . . .	Bāpās-nā . . .
109. From fathers . . .	Bāpāĩ-kaḍūn . . .	Bāpsñ-kaḍo-thāvnũ . . .	Bāp*sā-pāshṭĩ . . .	Bāpās-pāsūn, -pun . . .
110. A daughter . . .	Yek dhūv . . .	Ēki dhūva . . .	Chēḍ . . .	Sok*ri . . .
111. Of a daughter . . .	Dhuve-chẽ . . .	Ēkā dhuve-chẽ . . .	Mul*gi-tṣō, -chĩ, -tṣā . . .	Sok*ri-tṣā . . .
112. To a daughter . . .	Dhuvēk . . .	Ēkā dhuvēka . . .	Mul*gis ; chēḍis . . .	Sok*ri-lā, sok*ris . . .
113. From a daughter . . .	Dhuve-kaḍūn . . .	Ēkā dhuve-kaḍo-thāvnũ . . .	Mul*gi-pāshṭĩ ; chēḍi-pāshṭĩ . . .	Sok*ri-pāsūn . . .
114. Two daughters . . .	Dōn dhuvō . . .	Dog-dzāṇa dhuvō . . .	Dōghi mul*gyō ; dōghi-chēḍi . . .	Dōn sok*ryā . . .
115. Daughters . . .	Dhuvō . . .	Dhuvō . . .	Mul*gyō ; chēḍi . . .	Sok*ryā . . .
116. Of daughters . . .	Dhuvā-chẽ . . .	Dhuvā-gelẽ . . .	Mul*gyān-tṣō, -chĩ, -tṣā . . .	Sok*ryān-tṣā . . .
117. To daughters . . .	Dhuvāk . . .	Dhuvāka . . .	Mul*gyān-lā . . .	Sok*ryān-nā . . .
118. From daughters . . .	Dhuvā-kaḍūn . . .	Dhuvā-kaḍo-thāvnũ . . .	Mul*gyā-pāshṭĩ . . .	Sok*ryā-pāsūn . . .
119. A good man . . .	Yek boro munis . . .	Ēku baro manushya . . .	Tsāng*lō māṇūs . . .	Barā mānus . . .
120. Of a good man . . .	Yeka boryā mun*sā-chẽ . . .	Ēkā baryā manushyā-gelẽ . . .	Tsāng*lē māṇ*sā-tṣā . . .	Baryā mān*sā-tṣā . . .
121. To a good man . . .	Yekā boryā mun*sāk . . .	Ēkā baryā manushyāka . . .	Tsāng*lē māṇ*sā-lā . . .	Baryā mān*sā-lā . . .
122. From a good man . . .	Yekā boryā mun*sā-kaḍūn . . .	Ēkā baryā manushyā-kaḍo-thāvnũ . . .	Tsāng*lē māṇ*sā-pāshṭĩ . . .	Baryā mān*sā-pāsūn . . .
123. Two good men . . .	Dōn boro munis . . .	Dog-dzāṇa boro manushya . . .	Dōghē tsāng*lē māṇūs . . .	Dōn barē mānus . . .
124. Good men . . .	Boro munis . . .	Boro manushya . . .	Tsāng*lē māṇūs . . .	Barē mānus . . .
125. Of good men . . .	Borē mun*sā-chẽ . . .	Baryā manushyā-gelẽ . . .	Tsāng*lē māṇ*sān-tṣō, -chĩ, -tṣā . . .	Barē mān*sān-tṣā . . .
126. To good men . . .	Borē mun*sāk . . .	Baryā manushyāka . . .	Tsāng*lē māṇ*sān-lā . . .	Barē mān*sān-nā . . .
127. From good men . . .	Borē mun*sā-kaḍūn . . .	Baryā manushyā-kaḍo-thāvnũ . . .	Tsāng*lē māṇ*sā-pāshṭĩ . . .	Barē mān*sā-pāsūn . . .
128. A good woman . . .	Yek bori bāil munis . . .	Ēki bari bāil-manushya . . .	Tsōkhōt bāyākō . . .	Bari bāy*kō . . .
129. A bad boy . . .	Yek pād burgo . . .	Ēku vāitu chedko . . .	Vāit bōdyō . . .	Vāit pōryā . . .
130. Good women . . .	Borē bāil mun*sā . . .	Baryō bāil-manushyo . . .	Tsōkhōt bāyākō . . .	Baryā bāy*kā . . .
131. A bad girl . . .	Yek pād chedũ . . .	Ēki vāiti tsalli . . .	Vāit chēḍ . . .	Vāit pōri . . .
132. Good . . .	Borē . . .	Baro, bari, barē . . .	Tsōkhōt . . .	Barā, tsukōt . . .
133. Better . . .	Bōv borē . . .	Jāsti baro ; tsāḍ baro . . .	Pushkaḷ tsōkhōt . . .	Tyā-si barā . . .

Marāṭhī (Poona).	Varhāḍī Kuṇṇī (Akola).	Nāgpurī (Nagpur).	Halṇī (Bastar).	English.
Bāpā-tsā . . .	Bāpā-tsa, bāpāi-tsa . . .	Bāpān-tsā, bāpāhi-tsā . . .	Bābā-man-chō . . .	107. Of fathers.
Bāpās . . .	Bāpā-lō ; bāpāi-lō . . .	Bāpās, bāpāhis . . .	Bābā-man-kō . . .	108. To fathers.
Bāpā-pāsūn . . .	Bāpā-dzōdun . . .	Bāpā-pāsūn . . .	Bābā-man-lagō-lō . . .	109. From fathers.
Ēk mul'gi . . .	Pōr'gi . . .	Pōr'gi . . .	Lēki . . .	110. A daughter.
Ēk muli-tsā . . .	Pōr'gi-tsā . . .	Pōri-tsā . . .	Lēki-chō . . .	111. Of a daughter.
Ēk mulis . . .	Pōri-lō . . .	Pōris . . .	Lēki-kō . . .	112. To a daughter.
Ēk muli-pāsūn . . .	Pōri-dzōdun . . .	Pōri-pāsūn . . .	Lēki-lagō-lō . . .	113. From a daughter.
Dōn muli . . .	Dōn pōri . . .	Dōn pōri . . .	Dui gōṭā lēki . . .	114. Two daughters.
Muli . . .	Pōri . . .	Pōri . . .	Lēki-man . . .	115. Daughters.
Mulī-tsā . . .	Pōri-tsā ; pōrihi-tsā . . .	Pōri-tsā . . .	Lēki-man-chō . . .	116. Of daughters.
Mulīs . . .	Pōri-lō ; pōrihi-lō . . .	Pōris . . .	Lēki-man-kō . . .	117. To daughters.
Mulī-pāsūn . . .	Pōri-dzōdun ; pōrihi-dzōdun . . .	Pōri-pāsūn . . .	Lēki-man-lagō-lō . . .	118. From daughters.
Ēk tsāṅg'la manushy . . .	Bhalā mānus . . .	Ēk tsāṅg'la mānus . . .	Naṅgad manukh . . .	119. A good man.
Ēk tsāṅg'lyā manushyā-tsā . . .	Bhalyā mān'sā-tsā . . .	Ēkā tsāṅg'lyā mān'sā-tsā . . .	Naṅgad manukh-chō . . .	120. Of a good man.
Ēk tsāṅg'lyā manushyās . . .	Bhalyā mān'sā-lō . . .	Ēkā tsāṅg'lyā mān'sās . . .	Naṅgad manukh-kō . . .	121. To a good man.
Ēk tsāṅg'lyā manushyā-pāsūn . . .	Bhalyā mān'sā-dzōdun . . .	Ēkā tsāṅg'lyā mān'sā-pāsūn . . .	Naṅgad manukh-lagō-lō . . .	122. From a good man.
Dōn tsāṅg'li manushyē . . .	Dōn bhalō mān'sa . . .	Dōn tsāṅg'lō mānus . . .	Dui gōṭā naṅgad manukh . . .	123. Two good men.
Tsāṅg'li manushyē . . .	Bhalō mān'sa . . .	Tsāṅg'lō mānus . . .	Naṅgad manukh-man . . .	124. Good men.
Tsāṅg'lyā manushyā-tsā . . .	Bhalyā mān'sā(hi)-tsā . . .	Tsāṅg'lyā mān'sān-tsā . . .	Naṅgad manukh-man-chō . . .	125. Of good men.
Tsāṅg'lyā manushyās . . .	Bhalyā mān'sā(hi)-lō . . .	Tsāṅg'lyā mān'sās . . .	Naṅgad manukh-man-kō . . .	126. To good men.
Tsāṅg'lyā manushyā-pāsūn . . .	Bhalyā mān'sā(hi)-dzōdun . . .	Tsāṅg'lyā mān'sā-pāsūn . . .	Naṅgad manukh-man-lagō-lō . . .	127. From good men.
Ēk tsāṅg'li stri . . .	Tsōkhōṭ lakṣmī . . .	Ēk tsāṅg'li bāy'kō . . .	Naṅgad bāilī . . .	128. A good woman.
Ēk vāit mul'gā . . .	Kharāb pōr'ga . . .	Ēk vāit mul'gā . . .	Bad'mās lēkā, phandi lēkā . . .	129. A bad boy.
Tsāt'g'lyā striyā . . .	Bhalyā lakṣmīyā . . .	Tsāṅg'lyā bāy'kā . . .	Naṅgad bāilī-man . . .	130. Good women.
Ēk vāit mul'gi . . .	Kharāb pōr'gi ; buri pōr'gi ; gāṇḍi pōr'gi . . .	Ēk vāit pōr'gi . . .	Bad'mās lēkī . . .	131. A bad girl.
Tsāṅg'lē . . .	Tsōkhōṭ ; śābut ; tsāṅg'la . . .	Tsāṅg'la . . .	Naṅgad . . .	132. Good.
Adhik tsāṅg'lē . . .	Adhik tsōkhōṭ . . .	Tyāhūn tsāṅg'la . . .	Khubō naṅgad . . .	133. Better.

English.	Kōhkapī (Kanara).	Kōhkapī (Karwar).	Chitpāvanī (Ratnagiri).	Kōhī (Thana).
134. Best . . .	Bavu-ta borē . . .	Uttam; ati baro; bhō baro .	Sag ¹ lēt tākhot . . .	Sag ¹ lyā-āī (or dzak ¹ lyān) barā.
135. High . . .	Vair . . .	Untga . . .	Unta . . .	Uta . . .
136. Higher . . .	Tā-chē vair . . .	Tsad untga . . .	Pushkal untga . . .	Tyā-āī uta . . .
137. Highest . . .	Bavu-ta vair . . .	Ati untga . . .	Sag ¹ lēt untga . . .	Sag ¹ lyā-āī uta . . .
138. A horse . . .	Ghodo . . .	Ēku ghodo . . .	Ghodo . . .	Ghōrā . . .
139. A mare . . .	Ghodi . . .	Ēki ghodi . . .	Sāṇḍ ¹ ṇi . . .	Ghōri . . .
140. Horses . . .	Ghodo . . .	Ghodo . . .	Ghodo . . .	Ghōrē . . .
141. Mares . . .	Ghodiyo . . .	Ghōḍyo . . .	Ghōḍyo . . .	Ghōryā . . .
142. A bull . . .	Yek boil . . .	Ēku bailu . . .	Bail . . .	Bail . . .
143. A cow . . .	Yek gāi . . .	Ēki gāyi . . .	Gāy . . .	Gāy . . .
144. Bulls . . .	Boil . . .	Baila . . .	Bail . . .	Bail . . .
145. Cows . . .	Gāyo . . .	Gāyyo . . .	Gāyi . . .	Gāyā . . .
146. A dog . . .	Yek supē . . .	Ēk supē . . .	Kutrō . . .	Kut ¹ rā . . .
147. A bitch . . .	Yek kol ¹ gō . . .	Ēk bāil supē . . .	Kutri . . .	Kut ¹ ri . . .
148. Dogs . . .	Supi . . .	Supi . . .	Kutrō . . .	Kut ¹ rō . . .
149. Bitches . . .	Kol ¹ gi . . .	Bāil supi . . .	Kutryō . . .	Kut ¹ ryā . . .
150. A he-goat . . .	Yek bok ¹ ḍo . . .	Ēku bokkōḍu . . .	Bak ¹ rō . . .	Bak ¹ rā . . .
151. A female goat . . .	Yek bok ¹ ḍi . . .	Ēki bokḍi . . .	Bak ¹ ri; sēli . . .	Bak ¹ ri . . .
152. Goats . . .	Bok ¹ ḍo . . .	Bokkādā . . .	Bak ¹ rō; bokad . . .	Bak ¹ rō . . .
153. A male deer . . .	Yek dārlē chitā . . .	Ēka dārlē chittala . . .	Har ¹ pā . . .	Haran . . .
154. A female deer . . .	Yek bāilē chitā . . .	Ēka bāilē chittala . . .	Harip . . .	Har ¹ ni . . .
155. Deer . . .	Chit ¹ lā . . .	Chitlā . . .	Haripā . . .	Haran . . .
156. I am . . .	Hāv āsā . . .	Hāvā āsā . . .	Mē sā . . .	Mi hāy . . .
157. Thou art . . .	Tū āsāi . . .	Tū āssa . . .	Tū sas . . .	Tū hāy ¹ s, or hās . . .
158. He is . . .	To āsā . . .	To āssa . . .	Tō sō . . .	Tō hāy . . .
159. We are . . .	Āmī āsāv . . .	Āmmī āssati . . .	Āmhi sō . . .	Āmī hāv . . .
160. You are . . .	Tumī āsāt . . .	Tummī āssati . . .	Tumhi sā . . .	Tumī hā . . .

Marāṭhī (Poona).	Varhāḍī Kuṇḇī (Akola).	Nāgpuri (Nagpur).	Hal'bi (Nasir).	English.
Uttam	Sam ^a dyāt ṭākhōṭ	Sag ^a lyā-hūn ṭāng ^a la	Jugō nāngad	134. Best.
Unta	Utats	Unta	Ḍōng	135. High.
Adhik unta	Adhik utats	Tya-cha-hūn unta	Khubō ḍōng	136. Higher.
Atisay unta	Sam ^a dyāt utats	Sag ^a lyā-hūn unta	Jugō ḍōng	137. Highest.
Ēk ghōḍā	Ghōḍā ; ghōḍ ^a ma	Ēk ghōḍā	Ghōḍā	138. A horse.
Ēk ghōḍī	Ghōḍī	Ēk ghōḍī	Ghōḍī	139. A mare.
Ghōḍō	Ghōḍō	Ghōḍō	Khubō ghōḍā	140. Horses.
Ghōḍyā	Ghōḍyā	Ghōḍyā	Khubō ghōḍī	141. Mares.
Ēk bail	Bail ; gōrā	Ēk bail	Builā, or bailā	142. A bull.
Ēk gāy	Gāy	Ēk gāy	Gāy	143. A cow.
Bail	Bail	Bail	Khubō builā	144. Bulls.
Gāyā	Gāyī	Gāyī	Khubō gāy	145. Cows.
Ēk kutrā	Kutra ; kutalḍa	Ēk kutrā	Kukur	146. A dog.
Ēk kutrī	Kutrī	Ēk kutrī	Kutrī	147. A bitch.
Kutrō	Kut ^a rō	Kutrō	Khubō kukur	148. Dogs.
Kutryā	Kut ^a ryā	Kutryā	Khubō kutrī	149. Bitches.
Ēk bak ^a rā	Bak ^a rā ; bōk ^a dyā	Bak ^a rā	Bōk ^a rā	150. A he-goat.
Ēk mōḍḍhī	Śēḍḍī ; bak ^a ri	Bak ^a ri	Chhēri	151. A female goat.
Bak ^a rō	Bak ^a rō ; bōk ^a ḍō	Bak ^a rō	Khubō bōk ^a rā	152. Goats.
Ēk harip	Kayit	Haran	Hir ^a nā	153. A male deer.
Ēk kāḷ ^a vit	Har ^a ni	Har ^a ni	Mrugi, or har ^a ni	154. A female deer
Harip	Haran	Har ^a nō	Khubō hir ^a nā	155. Deer.
Mī āhē	Mī āhō, hāyō, or vhay	Mī āhō, or āhō	Mui āsō	156. I am.
Tū āhēs	Tū āhē(s), or hāyē	Tū āhē(s)	Tui āsis	157. Thou art.
To āhē	To āhō, or hāy	To āhō	Hun āsō	158. He is.
Āmhi āhō	Āmi āhō, or hāō	Āmhi āhō	Hami āsā	159. We are.
Tumhi āhē	Tumi āhā, or hā	Tumhi āhā	Tumi āsās	160. You are.

English.	Kōhkapī (Kanara).	Kōhkapī (Karwar).	Chitpāvanī (Ratnagiri).	Kōjī (Thana).
161. They are . . .	Te āsāt . . .	Te āssati . . .	Tē sat . . .	Tē hān, or hāt . . .
162. I was . . .	Hāv āsullō . . .	Hāvā āsillō . . .	Mē salō . . .	Mī hotū . . .
163. Thou wast . . .	Tū āsulloi . . .	Tū āsillo . . .	Tū salōs . . .	Tū hotās, or vhatās . . .
164. He was . . .	To āsullo . . .	To āsillo . . .	Tō salō . . .	Tō hotā, or vhatā . . .
165. We were . . .	Āmī āsullo . . .	Āmni āsillo . . .	Āmhi salō . . .	Āmi hotū, or vhatū . . .
166. You were . . .	Tumī āsullo . . .	Tummi āsillo . . .	Tumhi salēt . . .	Tumi hotāv, hotēs, or vhatā . . .
167. They were . . .	To āsullo . . .	Te āsillo . . .	Tē salō . . .	Tē hotē . . .
168. Be . . .	Āgū . . .	Rāba, rava . . .	Rēhē, hō . . .	Hō, as . . .
169. To be . . .	Ās-chē, āsōk . . .	Ās-chē . . .	Sapā . . .	Ās-nā, hō-nā . . .
170. Being . . .	Āsat . . .	Āstanā . . .	Satā . . .	Hōt, āsat . . .
171. Having been . . .	Āsūn, āson . . .	Āsūnū . . .	Salō-satā, sōv-nī . . .	Hōun-sī . . .
172. I may be . . .	Hāvē uryo . . .	Hāvē āsyeda . . .	Mē sōn . . .	Mī āsan . . .
173. I shall be . . .	Hāv urtolō . . .	Hāvā āssanā . . .	Mē sēn . . .	Mī āsan . . .
174. I should be . . .	Hāvē uru-dzai . . .	Hāvē ās-kādzā . . .	As-pār salō, mē saivā . . .	Mī asāvā-tsā . . .
175. Beat . . .	Mār . . .	Māri . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār-chē . . .	Mār-chē . . .	Mār-pā . . .	Mār-nā . . .
177. Beating . . .	Mārit . . .	Mārīta . . .	Mārit . . .	Mārit . . .
178. Having beaten . . .	Mārīn . . .	Mārīnū . . .	Mār-nī . . .	Mārīn-sī . . .
179. I beat . . .	Hāv mār-tā . . .	Hāvā mār-tā . . .	Mē mār-tsā . . .	Mī mār-tāy . . .
180. Thou beatest . . .	Tū mār-tāi . . .	Tū mār-tā . . .	Tū mār-tsas . . .	Tu mār-tēs . . .
181. He beats . . .	To mār-tā . . .	To mār-tā . . .	Tō mār-tsē . . .	Tō mār-tē . . .
182. We beat . . .	Āmī mār-tāi . . .	Āmni mār-tāi . . .	Āmhi mār-tsō . . .	Āmi mār-tāy . . .
183. You beat . . .	Tumī mār-tāt . . .	Tummi mār-tāi . . .	Tumhi mār-tsā . . .	Tumi mār-tā . . .
184. They beat . . .	To mār-tāt . . .	Te mār-tāi . . .	Tō mār-tsāt . . .	Tē mār-tān, or mār-tāt . . .
185. I beat (<i>Past Tense</i>) . . .	Hāvē mār-lē . . .	Hāvē mār-lē . . .	Mē mār-lā or mār-rā . . .	Mini mār-lā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tuvē mār-lē, or -lēy . . .	Tuvē mār-lē . . .	Tū mār-lās or mār-rās . . .	Tuni mār-lās . . .
187. He beat (<i>Past Tense</i>) . . .	Tapē mār-lē . . .	Tāunē mār-lē . . .	Tēpin mār-lān or mār-rā . . .	Tyā-nī mār-lā . . .

Marāṭhī (Poona).	Varhāḍī Kuṣṭbī (Akola).	Nāgpuri (Nagpur).	Hal'bi (Bastar).	English.
Tē āhēt	Tē āhē(t) or hāyēt . . .	Tē āhēt	Huni āsat, or āsō . . .	161. They are.
Mi hōtō	Mi hōtō, or vhatō . . .	Mi hōtō	Mui ralō	162. I was.
Tū hōtās	Tū hōtā, or vhatā . . .	Tū hōtā	Tui ralā, or ralō . . .	163. Thou wast.
Tō hōtā	Tō hōtā, or vhatā . . .	Tō hōtā	Hun ralā, ralē, or ralō . .	164. He was.
Āmhi hōtō	Āmi hōtō, or vhatō . . .	Āmhi hōtō	Hami ralē	165. We were.
Tumhi hōtā	Tumi hōtō, or vhatō . . .	Tumhi hōtō	Tumi ralē, or ralās . . .	166. You were.
Tē hōtē	Tē hōtē, or vhatē . . .	Tē hōtē	Hun-man ralō	167. They were.
Hō	Hō; hōy; vhay . . .	Hōna	} Hōup (?)	168. Be.
Hōpē	As ^a na; hōna; vhana . . .	Hōna		169. To be.
Hōt	Hōt	Hōt		170. Being.
Hōun	Hōun	Hōun	Hōnu	171. Having been.
Mi vhaṅṅē	Mi asēl; mi vhañl . . .	Mi asal	Mui hōēndē, or hōindē . . .	172. I may be.
Mi hōin	Mi asīl; mi vhañl . . .	Mi asin	Mui hōēndē	173. I shall be.
Mi vhaṅṅē	Mi asāva; mi vhaṅva . . .	Mi as ^a la pāhijē . . .	Mui hōēndē	174. I should be.
Mār	Mār; mārā	Mār	Mār	175. Beat.
Mār ^a pē	Mār ^a na	Mār ^a na	Mār ^a nā	176. To beat.
Mārit	Mārat	Mārat	Mār ^a tōr	177. Beating.
Mārūn	Mārūn; mār ^a lyā-var . . .	Mārūn	Mārūn-bhāti	178. Having beaten.
Mi mār ^a tō	Mi mār ^a tō	Mi mār ^a tō	Mui mārē-sō	179. I beat.
Tū mār ^a tōs	Tū mār ^a tā, or mār ^a tō . . .	Tū mār ^a tō	Tui mār ^a sis	180. Thou beatest.
Tō mār ^a tō	Tō mār ^a tō	Tō mār ^a tō	Hun mārē-sō	181. He beats.
Āmhi mār ^a tō	Āmi mār ^a tō	Āmhi mār ^a tō	Hami mārē-sō	182. We beat.
Tumhi mār ^a tā	Tumi mār ^a tā	Tumhi mār ^a tā	Tumi mār ^a sās	183. You beat.
Tē mār ^a tāt	Tē mār ^a tāt, or mār ^a tāt . . .	Tē mār ^a tēt	Hun mārē-sō, or mār ^a sat . .	184. They beat.
Mi mār ^a lē	Myā mār ^a la	Myā mār ^a la	Mai mār ^a lē	185. I beat (<i>Past Tense</i>).
Tū mār ^a lē	Tyā mār ^a la	Tyā mār ^a la	Tui mār ^a lis	186. Thou beatest (<i>Past Tense</i>).
Tyā-nē mār ^a lē	Tyā-na mār ^a la	Tyā-na mār ^a la	Hun mār ^a lā	187. He beat (<i>Past Tense</i>).

English.	Kōhkaṣi (Kanara).	Kōhkaṣi (Karwar).	Chitpāvanī (Bhatnagiri).	Kōḷi (Thana).
188. We beat (<i>Past Tense</i>).	Āmī mārīḷe . . .	Āmmī mārīḷe . . .	Āmhi mār ^a lā or māy ^a rā .	Āmi mār ^a lā . . .
189. You beat (<i>Past Tense</i>).	Tumī mārīḷe . . .	Tummī mārīḷe . . .	Tumhi mār ^a lāt or māy ^a rāt .	Tumi mār ^a lā . . .
190. They beat (<i>Past Tense</i>).	Tāpī mārīḷe . . .	Tānnī mārīḷe . . .	Tyāpī mār ^a lā or māy ^a rā .	Tyāṇḍun mār ^a lā . . .
191. I am beating . . .	Hāṇ mārīt āsā . . .	Hāvā mārīta āsā . . .	Mē mār ^a ṭā-sā . . .	Mi mārīt hāy . . .
192. I was beating . . .	Hāṇ mārīt āsullō . . .	Hāvā mārīta āsullō . . .	Mē mārīt salō . . .	Mi mār ^a ṭōṭō, or mārīt hotū .
193. I had beaten . . .	Hāvē mārīḷe . . .	Hāvē mārīḷe . . .	Mē mār ^a lā salā . . .	Mi-na mār ^a lā hotā, or mārīṭā.
194. I may beat . . .	Hāvē mārīyō . . .	Hāvē mārīyēda . . .	Mē kēḍ ^a ṭatari mārīn .	Mi mārīn . . .
195. I shall beat . . .	Hāṇ mārīn . . .	Hāvā mārīnā . . .	Mē mārīn . . .	Mi mārīn . . .
196. Thou wilt beat . . .	Tū mārītālōi . . .	Tū mārītālō . . .	Tū mār ^a ṣil . . .	Tū mār ^a ṣil . . .
197. He will beat . . .	To mārītālō . . .	To mārītālō . . .	To mārīl . . .	To mārīl . . .
198. We shall beat . . .	Āmī mārītālō . . .	Āmmī mārītālō . . .	Āmhi mārī . . .	Āmi mārī . . .
199. You will beat . . .	Tumī mārītālō . . .	Tummī mārītālō . . .	Tumhi mārāl . . .	Tumi mārāl . . .
200. They will beat . . .	Te mārītālō . . .	Te mārītālō . . .	Tē mār ^a ṭil . . .	Tē mār ^a ṭil . . .
201. I should beat . . .	Hāvē mārī-dzāi . . .	Hāvē mār-kāḍa . . .	Mē mār ^a vā . . .	Mina mārāvā . . .
202. I am beaten . . .	Mākā mārīḷe . . .	Mākkā mārīḷe . . .	Mā-lā mār ^a ṭat . . .	Ma-lā mār ^a tān . . .
203. I was beaten . . .	Mākā mārīḷe . . .	Mākkā mārīḷe . . .	Mā-lā mār ^a lā, mā-lā māy ^a rā .	Ma-lā mār ^a lā . . .
204. I shall be beaten . . .	Mākā mārītālō . . .	Mākkā mārītālō . . .	Mā-lā mār ^a ṭil . . .	Ma-lā mār ^a ṭil . . .
205. I go . . .	Hāṇ vetā . . .	Hāvā vattā . . .	Mē dzāṭā . . .	Mi dzāṭāy . . .
206. Thou goest . . .	Tū vetāi . . .	Tū vattā . . .	Tū dzāṭās . . .	Tū dzāṭēs . . .
207. He goes . . .	To vetā . . .	To vattā . . .	Tō dzāṭā . . .	Tō dzāṭē . . .
208. We go . . .	Āmī vetāy . . .	Āmmī vattāti . . .	Āmhi dzāṭā . . .	Āmi dzāṭāy . . .
209. You go . . .	Tumī vetāt . . .	Tummī vattāti . . .	Tumhi dzāṭā . . .	Tumi dzātā . . .
210. They go . . .	Te vetāt . . .	Te vattāti . . .	Tē dzāṭāt . . .	Tē dzātān, or dzātāt . . .
211. I went . . .	Hāṇ gelō . . .	Hāvā vaṭṭugelō . . .	Mē gelō . . .	Mi gelū, or jēlū, etc. . .
212. Thou wentest . . .	Tū gelōi . . .	Tū vaṭṭugelō . . .	Tū gelōs . . .	Tū gelās . . .
213. He went . . .	To gelō . . .	To vaṭṭugelō . . .	Tō gelō . . .	Tō gelā . . .
214. We went . . .	Āmī gelō . . .	Āmmī vaṭṭugelō . . .	Āmhi gelō . . .	Āmi gelū . . .

Marāṭhī (Poona).	Varhāḍī Kuṇ'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Āmhi mār ^a lē . . .	Āmhi mār ^a la . . .	Āmhi mār ^a la . . .	Hamī mār ^a lā . . .	188. We beat (<i>Past Tense</i>).
Tumhi mār ^a lē . . .	Tumhi mār ^a la . . .	Tumhi mār ^a la . . .	Tumī mār ^a lās . . .	189. You beat (<i>Past Tense</i>).
Tyā-nī mār ^a lē . . .	Tyāhi-na mār ^a la . . .	Tyābā-na mār ^a la . . .	Hun-man mār ^a lā . . .	190. They beat (<i>Past Tense</i>).
Mī mārīt āhē . . .	Mī mārāt āhō . . .	Mī mārāt āhō . . .	Mui mār ^a tē (āsō), or mārūn ralō.	191. I am beating.
Mī mārīt hōtō . . .	Mī mārāt hōtō . . .	Mī mārāt hōtō . . .	Mui mār ^a tē ralō . . .	192. I was beating.
Mī mār ^a lē hōtē . . .	Mī mār ^a la hōta . . .	Mī mār ^a la āhō . . .	Mui mār ^a li . . .	193. I had beaten.
Mī mārāvē . . .	Mī mārīl . . .	Myā mārāva . . .	Mui mārēndē . . .	194. I may beat.
Mī mārīn . . .	Mī mārīl . . .	Mī mārīn . . .	Mui mārēndē . . .	195. I shall beat.
Tū mār ^a sīl . . .	Tū mār ^a sīn . . .	Tū mār ^a sīl . . .	Tui mār ^a sī, or mār ^a dis . . .	196. Thou wilt beat.
Tō mārīl . . .	Tō mārīn, or mārāl . . .	Tō mārāl . . .	Hun mārēdō . . .	197. He will beat.
Āmhi mārū . . .	Āmhi mārū . . .	Āmhi mārū . . .	Hamī mār ^a vā, or mārūndō . . .	198. We shall beat.
Tumhi mārāl . . .	Tumhi mār ^a sān, or mārāl . . .	Tumhi mārāl . . .	Tumī mārāsē, or mārēndē . . .	199. You will beat.
Tē mār ^a tīl . . .	Tē mār ^a tīn . . .	Tē mār ^a tīl . . .	Hun-man mār ^a dē, or mārēndē.	200. They will beat.
Mī mārāvē . . .	Mī mārāva . . .	Myā mārāva . . .	Mui mārēndē . . .	201. I should beat.
Malā mār ^a lē āhē . . .	Ma-lē mār ^a tō . . .	Malz mār ^a la āhē . . .	Mō-kē mār ^a bā āsat . . .	202. I am beaten.
Malā mār ^a lē hōtē . . .	Ma-lē mār ^a la . . .	Malz mār ^a la hōtā . . .	Mō-kē mār ^a lāē . . .	203. I was beaten.
Mī mār ^a lā-dzāin . . .	Ma-lē mār ^a tīl . . .	Malz mārāl . . .	Mō-kē mār ^a bā hō . . .	204. I shall be beaten.
Mī dzātō . . .	Mī dzātō . . .	Mī dzātō . . .	Mui jāyasō . . .	205. I go.
Tū dzātōs . . .	Tū dzātā . . .	Tū dzātō(s) . . .	Tui jāsis . . .	206. Thou goest.
Tō dzātō . . .	Tō dzātē . . .	Tō dzātō . . .	Hun jāyasō . . .	207. He goes.
Āmhi dzātō . . .	Āmhi dzātō . . .	Āmhi dzātō . . .	Hamī jāūsē . . .	208. We go.
Tumhi dzātā . . .	Tumhi dzātā . . .	Tumhi dzā(-tā) . . .	Tumī jāvāsīs . . .	209. You go.
Tē dzātāt . . .	Tē dzātāt . . .	Tē dzātēt . . .	Hun-man jāsat . . .	210. They go.
Mī gēlō . . .	Mī gēl ^a tō; mī gēlō . . .	Mī gēlō . . .	Mui gēlō . . .	211. I went.
Tū gēlās . . .	Tū gēlā . . .	Tū gēlā(s) . . .	Tui gēlīs . . .	212. Thou wentest.
Tō gēlā . . .	Tō gēlā . . .	Tō gēlā . . .	Hun gēlō . . .	213. He went.
Āmhi gēlō . . .	Āmhi gēlō . . .	Āmhi gēlō . . .	Hamī gēlō . . .	214. We went.

English.	Kōṅkaṇi (Kanara).	Kōṅkaṇi (Karwar).	Chitpāvani (Ratnagiri).	Kōṇi (Thana).
215. You went . . .	Tumĩ gele . . .	Tummĩ vaṭṭugele . . .	Tumhĩ gēlā, or gēlēt . . .	Tumi gēlā . . .
216. They went . . .	Tē gele . . .	Te vaṭṭugele . . .	Tē gēlō . . .	Tē gēlō . . .
217. Go . . .	Vots . . .	Vaṭṭa . . .	Dzā . . .	Dzā . . .
218. Going . . .	Vechē . . .	Vaṭṭata . . .	Dzāt . . .	Dzāt . . .
219. Gone . . .	Gello . . .	Gello . . .	Gēlēlō . . .	Gēlēlā . . .
220. What is your name ?	Tujē nāv kitē r . . .	Tu-gelē nāv ittē ? . . .	Tudzhā nāv kitā ? . . .	Tudzā nāv kāy ? . . .
221. How old is this horse ?	Iyā ghodyāk kitlī varsā ? .	Ho ghodō kitlyā prāyo-ṭṣo ?	Hō ghodē-lā kiti varsā sat ?	Ō ghōrā kav'rē um'ri-ṭṣā hāy ?
222. How far is it from here to Kashmir ?	Ilāngūthāvn Kāsmirāk kitlē pōis ?	Hāg-thāvnū Kāsmirāka kitlē dhūr āssa ?	Ḥhāṭhī Kāsmir kiti lāmb sē ?	An-āi Kāsmir kav'rā lāmb hōy'ī ?
223. How many sons are there in your father's house ?	Tujyā bāpāi-chyā gharāt kitle pūt āsāt ?	Tugelyā bāpsugelyā ghārā kitle dzāpā pūta āssati ?	Tujhē bāp'sā-chō gharāt kiti bōdyō sat ?	Tudzō bāpās-ṭṣō gharān kav'rē sōk'rō hān ?
224. I have walked a long way to-day.	Ādz hāv lāmb vāt ṭṣallā .	Āji hāvā sobāri vāṭa ṭṣamkalā.	Mē ādz pushkaḷ lāmb ṭṣāl'ō	Ādz mi bōv'sā dūr jēl'tū .
225. The son of my uncle is married to his sister.	Mojyā māv'lyā-ṭṣo pūt tā- chyā boipī-lāgī kājār dzālā.	Magelyā bāpalyāgelo pātu tāgelyā bhāipika lāguā dzālā.	Tē-chyā bēh'pīśī mājhyā ṭṣul'tō-chyā bōdyā-ṭṣā varhād dzhālā sē.	Mādzō kākā-ṭṣō sōk'ryā-ṭṣō lāgīn tyā-ṭṣō bainī-āi dzhailā.
226. In the house is the saddle of the white horse.	Gharāt dhovyā ghodyā-chē jin āsā.	Gharātū tyā dhāvyā ghodyāgelē jinā āssa.	Tē pāndh'rō ghodō-ṭṣā jin tō gharāt sē.	Pāndō ghōryā-ṭṣā jin gharān hāy.
227. Put the saddle upon his back.	Tā-chyā pāthir jin ghāl .	Tājyā phāṭṭiri jinā ghālī .	Techyā pāthi-var tā jin ghālā (or ṭṣadhay).	Tyā-ṭṣō pāthi-var jin ghāl .
228. I have beaten his son with many stripes.	Hāvē tā-chyā putāk dzāy'tō mār mār'le.	Hāvē tāgelyā puttāka sobāri korḍo mār'le.	Mē tē-chō mul'gē-lā pushkaḷ ṭṣābuk māv'rē.	Mi-na tyā-ṭṣō sōk'ryā-lā murād phat'kō dilō.
229. He is grazing cattle on the top of the hill.	To gud'yā-chyā tak'lōr gorvāk ṭṣaraitā.	To tyā gud'yā-chyā turyēri gorvāka ṭṣarait āssa.	Tyā ṭēk'dyā-chō māthē-var tō gurā ṭṣar'vichō sē.	Tō dōng'rā-ṭṣō māthyā-var ghōrā ṭṣarītō.
230. He is sitting on a horse under that tree.	Tō tyā rukā-chyā saklā yokā ghodyār bas'lā.	To tyā rukkā-mulāntū ēk ghodyāri baisat āssa.	Tē dzhādā-khālī tō ghodē- var bōs'chō sē.	Tō tyā dzhārā-burā ghōryā- var bas'tē.
231. His brother is taller than his sister.	Tā-ṭṣo bhāv tā-chyā baiṇi- vōrn ubār āsā.	Tāgelo bhāvu tāgelyā bhāipī- pēkshyā lāmb āssa.	Tāṭṣō bhāūs tōchyā bēh'pī- pēkshā untā sē.	Tyā-ṭṣā bhāūs tyā-ṭṣō bainī śivāy untā hāy.
232. The price of that is two rupees and a half.	Tā-chē māl adīdz rupōi āsā	Tājje mola adḍēṭṣa rupayo .	Tē-ohi kimmat adīṭṣa rupayō sō.	Tyā-chi kimmat arīṭṣa rupayē hāy.
233. My father lives in that small house.	Modzo bāpti tyā dhāk'tyā gharāt āsā.	Magelo bāppūsu tyā sūnā gharātū rābtā.	Mādzhō bāptē tō dhāk'tē gharāt reh'-chō.	Mādzā bāpus tyā dhāk'lyā gharān rētē.
234. Give this rupee to him	O rupōi tā-kā di . . .	Hi rupayi tākkā di . . .	Hō rupayō tē-lā dēs . . .	Yō rupayā tyā-lā dēs . . .
235. Take those rupees from him.	Tājō kaḍ'cho te rupōi kāṇ-gē.	Tājje-lāgṭṭi-thāvnū tyo rupayo ghye.	Tē rupayō tē-chō-pāshṭī ghē	Tyā-ṭṣō mēr-āi tav'rē rupayē ghēs.
236. Beat him well and bind him with ropes.	Tā-kā borē mār āni tā-kā doryēn bānd.	Tākkā barō mārī ānī rādzvānē tākkā bāndūnū ghālī.	Tē-lā ṭṣāng'lō mār nī dōryān bāndh.	Tyā-lā bōv-sā ṭṣōp dēs na dōrā-āi bānd.
237. Draw water from the well.	Bāyī'tlē udāk kāḍ . . .	Bāchē uddāka kāḍi . . .	Bāviṭṭhi pāpi kāḍh . . .	Bāvin-āi pāni kār . . .
238. Walk before me . . .	Mojyā-mukār ṭṣal . . .	Mājje idūrā ṭṣamka . . .	Mājhō-puḍhā ṭṣal . . .	Mādzē purē ṭṣal . . .
239. Whose boy comes behind you ?	Tujyā pāṭlyān kopā-ṭṣo chodō yetā ?	Kopāgelo chedko tujyā mākahi yettā ?	Tujhē pāthi-māgiṭṭhī kopā- ṭṣo bōdyō yē-chō sē ?	Tudzō magārī kōnā-ṭṣā sok'rā yetē ?
240. From whom did you buy that ?	Tē kopā kaḍ'-chē tuvē molāk get'lē ?	Kopā-lāgṭṭi-thāvnū tē tuvē kāṇ-ghettilē ?	Kopā-pāshṭī tū tā vikāt ghēt'lās ?	Konā-ṭṣō mēr-āi tudzūn tē vik'tā ghēt'lās ?
241. From a shopkeeper of the village.	Hāllo-ohyā yekā āṅgaḍ'kā-rā- kaḍ'-chē.	Tyā hāliyyē-chyā ekkā āṅḍi- kā-rā-kaḍe.	Gāv'tlē ekā dukan'dārā- pāshṭī.	Gāv'-ṭṣō dukan'dārā-mēr-āi

Marāṭhī (Poona).	Varhādī Kuṇbī (Akola).	Nāgpurī (Nagpur).	Hal'bl (Bastar).	English.
Tumhī gēlā	Tumhī gēlē	Tumhī gēlē	Tumī gēlās	215. You went.
Tē gēlē	Tē gēlē	Tē gēlē	Hun-man gēlē	216. They went.
Dzā	Dzā ; dzāy	Dzā	Jā, jāy'nā	217. Go.
Dzāt	Dzāt	Dzāt	Jātor	218. Going.
Gēlēlā	Gēlā ; gēlēlā	Gēlā	Gēlē	219. Gone.
Tujhē nāv kāy ? . .	Tuha nāv kāy hāyō ? . .	Tuizha nāv kā āhē ? . .	Tuchō nāv kāy āyē-nā ? . .	220. What is your name ?
Hyā ghōdyā-chē vay kāy ?	Yā ghōd'myā-chī umbar kiti hāyē ?	Hā ghōdā kiti vayā-tā āhē ?	Yē ghōdā kit'rō umar-mē āsē-nā ?	221. How old is this horse ?
Yēthūn Kāsmir kiti lāmb āhē ?	Athūn Kāsmir kiti lām āhē ?	Kāsmir yēthūn kiti dūr āhē ?	Yahā-lē Kāsmir kit'rō dūr āsē-nā ?	222. How far is it from here to Kashmir ?
Tujhyā bāpā-chyā gharāt kiti mulē āhēt ?	Tuhyā bāpā-chyā gharāt kiti pōrā āhēt.	Tujhyā bāpā-chyā gharī kiti pōr āhēt ?	Tuchō bāp-chō kit'rō lēkā āsat ?	223. How many sons are there in your father's house ?
Mī ādz lāmb rastā tsāl'lō āhē.	Mī ādz lay tsālūn ālō āhē .	Mī ādz phār dūr tsāl'lō .	Āj mui khubō dūr hīṇḍlē-nā (or hīṇḍlēv).	224. I have walked a long way to-day.
Mājhyā tsul'tyā-chyā mulā-chē lagna tyā-chyā bahīṇī-śī dzhālē.	Māhyā kākā-chyā pōrā-tā tyā-chyā bahīnī-śī lagan dzhālā āhē.	Mājhyā tsul'tyā-chyā pōrā-āin tyā-chyā bahīnī-āin lagn dzhālā.	Mōchō kākā-chō lēkā-chō bihāv hun-chō bahīn-sāngō hōlī.	225. The son of my uncle is married to his sister.
Tyā gharāt tyā pāndh'ryā ghōdyā-chē tē khōgīr āhē.	Tyā gharā-mandi tyā pāndh'ryā ghōdyā-tā khōgīr hāyē.	Pāndh'ryā ghōdyā-tā khōgīr gharāt āhē.	Ghar bhīt'rō pānd'rā ghōdā-chō khōgīr āsē.	226. In the house is the saddle of the white horse.
Tē khōgīr tyā-chyā pāthī-var ghāl.	Tyā-chyā pāthī-var tē khōgīr thiv.	Tyā-chyā pāthī-var khōgīr tāk.	Khōgīr-kō ghōdā-kō pāt-nē lathā.	227. Put the saddle upon his back.
Tyā-chyā mulā-lā mī pushkaḷ phat'kē mārīlē āhēt.	Mī tyā-chyā pōrā-lō lay phat'kē mār'lō āhō.	Mī tyā-chyā pōrās pushkaḷ bēt mār'lē.	Mui hun-chō lēkā-kō khubō mār'lā.	228. I have beaten his son with many stripes.
Tyā tēk'dī-chyā tyā sikh'rā-var tō gurē tsārīt āhē.	Tō tēk'dī-chyā māthyā-var dhōrā tsārāt āhē.	Tō tēk'dī-var dhōrā tsārāt āhē.	Huni dōng'rī ūp'rō gūy gōh'ri charāy-sō.	229. He is grazing cattle on the top of the hill.
Tyā dzhādā-khālī tō ōkā ghōdyā-var basāt āhō.	Tyā dzhādā-khālī tō ghōdyā-var basāt āhē.	Tyā dzhādā-khālē tō ghōdyā-var basāt āhē.	Huni ghōdā ūp'rō hunī rāk khālō chag'lō āsō.	230. He is sitting on a horse under that tree.
Tyā-tā bhān tyā-chyā bahīṇī-pēkshā adhik untā āhē.	Tyā-tā bhān tyā-chyā bahīnī-hūn untā āhē.	Tyā-tā bhān tyā-chyā bahīnī-hūn untā āhē.	Hun-chō bhān hun-chō bahīn-lō dēng āsē.	231. His brother is taller than his sister.
Tyā-chī kimmat adīts rupayē āhē.	Tyā-tā mōl adīts rupayē āhē.	Tyā-chī kimat adīts rupayā āhō.	Hun-chō mōl dui rup'yā āth ānā āsē.	232. The price of that is two rupees and a half.
Mādzhā bāp tyā lahān gharāt rāh'tō.	Māhā bāp tyā lāhyanyā gharāt rāh'tē.	Mādzhā bāp tyā lahān-sā gharāt rāh'tē.	Mōchō bāp hunī nānī kuriyā-nē āsē.	233. My father lives in that small house.
Hā rupayā tyā-lā dē . .	Hā rupayā tyā-lē dē . .	Hā rupayā tyā-lā dē	Yē rup'yā hun-kō diyās .	234. Give this rupee to him.
Tē rupayē tyā-chyā pāsūn ghē.	Tē rupayē tyā-dzōdūn ghē .	Tyā-chyā dzav'ūn tē rupayō ghyā.	Hun rup'yā hun-kō māngūn ānās.	235. Take those rupees from him.
Tyā-lā tsāng'lō mār āpi dōrā-nē bāndhī.	Tyā-lō lay mārā ānī dōryāhī-nā bāndhā.	Tyās khub mārā ān dōrā-nā bāndhā.	Hun-kō jugē mārās ān dōrī-sāngō bāndhā.	236. Beat him well and bind him with ropes.
Tyā vihirītūn pānī kādh .	Tyā ihirītūn pānī kādh .	Vih'ritūn pānī kādhā .	Chūā-lō pānī ḍumā.	237. Draw water from the well.
Mājhyā puḍhē tsāl . .	Māhyā sām'nē tsāl . .	Mājhyā sām'nē tsāl .	Mōchō pur jāō-nā.	238. Walk before me.
Tujhyā māgē kōnā-tā mul'gā yētō ?	Tuhyā mānga kōnā-tā pōr'gā yēta ?	Tujhyā māga kōnā-tā pōr'gā yētō ?	Kā-chō lēkā tuchō pāt-pāt ēy-sē ?	239. Whose boy comes behind you ?
Tē tū kōnā pāsūn vikat ghēt'lō ?	Tyā kōnā-pāsūn tē ikat ghēt'lā ?	Tu hē kōnā-dzav'ūn vikat ghēt'lā ?	Yē kā-chō thān-lō dhar'lis ?	240. From whom did you buy that ?
Tyā khēdyā-chyā ōkā dukān'dārā-pāsūn.	Tyā khēdyā-chyā dukān'av-lā-dzav'ūn.	Gāv-chyā dukān'dārā pāsūn.	Gāv-chō gōṭōk sāhākār-thān-lē.	241. From a shopkeeper of the village.



Bound by

Bharati.

13, Kalyanagar, an Lane,

Date... **13 DEC 1958**

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1992

